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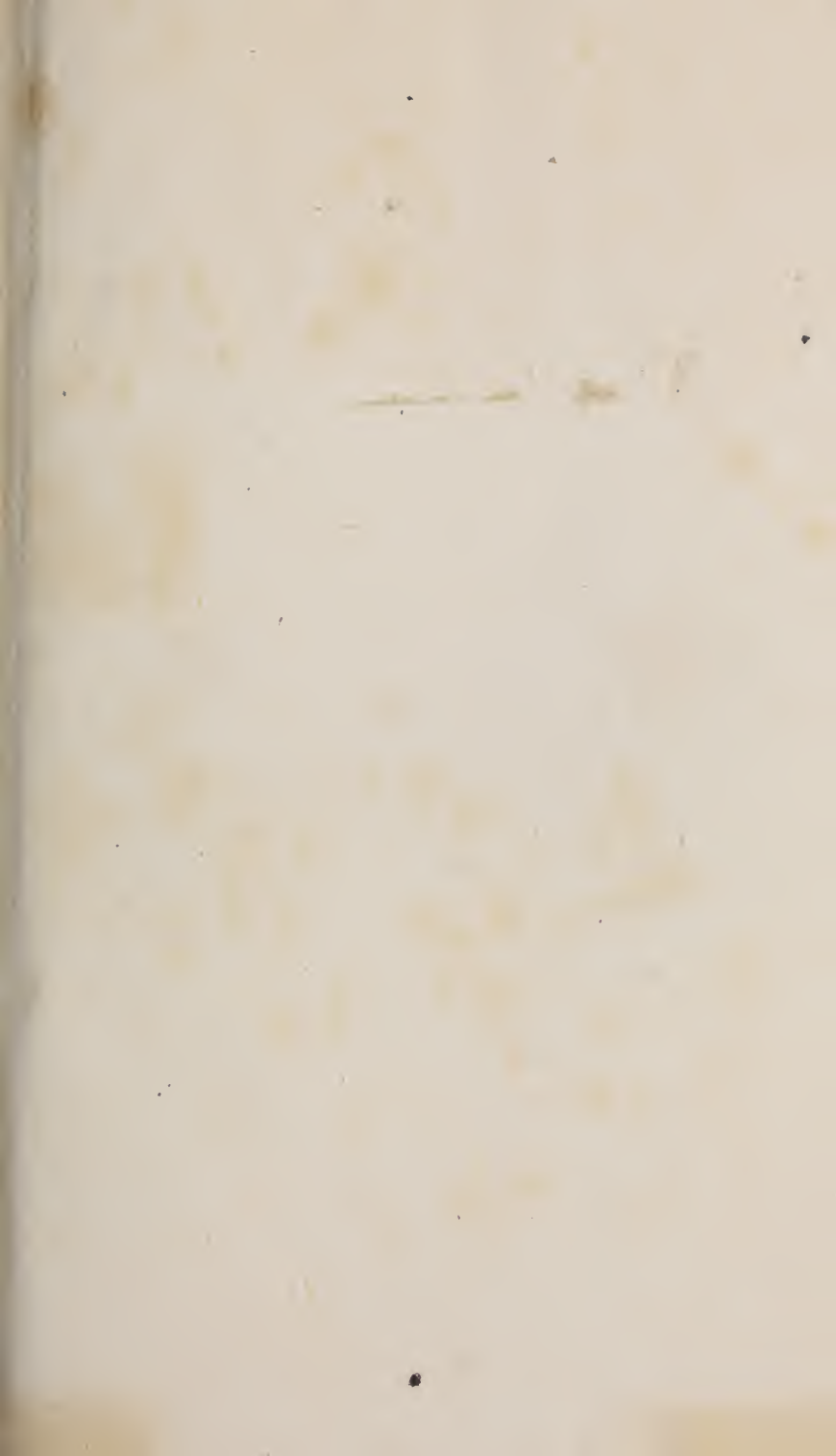
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DOMESTIC MISSIONS

OF THE

Protestant Episcopal Church.

MAY, 1858.

English Emigrants.

WE cheerfully comply with a request, to publish the following letter from the Rev. Dr. Adams, Professor of Systematic Theology at Nashotah, in reference to the children of our Mother Church, scattered as sheep without a shepherd, in our Western States. It is taken from an Occasional Paper of the Anglo-American Church Emigrant Aid Society, for whose information it was written. Its statements, which we doubt not are well considered, and authentic, are really appalling. Few would have supposed that so many members of the Church of England and Ireland are in our midst, with no provision made by us for their spiritual welfare. "Their debtors we are," not only "for our first foundation, and a long continuance of nursing care and protection," but in duty, love, and self-defence, we owe it to ourselves to seek their good. The following matters stated strongly, and commended warmly to our hearts, comes from the able author, as he is ever wont to feel warmly, and speak plainly. May the facts and figures, with the information and appeal, find their way to the hearts and sympathies, and

prayers, of every member of our Church. We need no better, more prevailing Missionary argument than the condition of these scattered and neglected sheep. May we ever "pray to the Lord of the harvest, that He may send forth laborers into His harvest."

From the Rev. WILLIAM ADAMS, D. D., of Wisconsin, to F. H. Dickinson, Esq.

DELAFIELD, WISCONSIN, U. S.,
Nov. 18, 1856.

DEAR SIR :—

I have received, through the Rev. President of Nashotah Theological School, a circular entitled "A Scheme of an Association for the Spiritual Relief of English Churchmen emigrating to the United States of America." This circular names three gentlemen, of whom you are one, and suggests "*that persons desirous to give or receive information should communicate with any of them.*" I am not personally acquainted with any one of these, but having seen your own name frequently mentioned in our Church papers as an English layman deeply interested in the American Church, I conceive that through you the experience I have had in reference to the English emigrants in the United States, and the statistics I may present, with the inferences and conclusions that should be drawn, may be able most effectually to reach your locality, and through it the English Church. I have been deeply interested upon the subject for a long time, having come to Wisconsin in the year 1841, and resided in the State for now fifteen years. I came here at its first settlement along with two other clergymen, almost upon the first flood of the emigration westward. Our business was, as Missionaries of the Church, to search out her children among the new population, and to retain them if possible to *her*. For that purpose we itinerated for several years among the new settlements, finding out the members of the Church, preaching, administering the Sacraments, and organizing parishes. During that period we thoroughly explored a space of sixty miles by fifty, then the only settled part of Wisconsin. At that time I came into contact with many English emigrants, professed members of the Church, baptized—confirmed—and communicants. I was much struck with the difficulties of their position and their spiritual destitution, and the conviction settled itself strongly upon my mind that it was the duty of the English Church to make some provision for these, her children. I was convinced by my experience as a Missionary, that the English Church had duties to them, which through want of *consideration* and through *ignorance*, she was leaving undone, and therefore by *neglect* and *unwittingly* was doing a great

wrong, both to these her children, and also to her daughter Church in the United States.

That the English Church is beginning to awaken to these considerations I cannot but rejoice, and the object of the present letter is to present actual conclusions, derived from long experience, and statements of facts bearing upon the same subject. The information I shall arrange regularly under several heads.

First, the Protestant Episcopal Church in these United States, the daughter of the English Church, *can give but little help to the emigrants of the Mother Church*. We are but a feeble minority in clergy and people among the overflowing flood of manifold sectarianism. We have only 1,800 clergy out of the 28,000 preachers in the United States. One Church clergyman to 15 Dissenting ministers; 1 Church communicant for 20 that belong to the sects.* Again, we are unestablished, being upon what is called very foolishly "the voluntary system."† We have no means for the purpose, indeed, no endowments for almost any purpose; we are working up hill all the time, struggling for an existence against a majority of 20 to 1. To expect, then, that the Protestant Episcopal Church in the United States, under these circumstances, can put forth peculiar efforts in favor of the English emigrants here, is out of the question; she has not the means either in men or money. Nay, in our present feebleness we lose multitudes of American Churchmen moving westward, and our utmost efforts are required for them. How can the Church in the United States, with only 1,800 clergy and 115,000 communicants, undertake the spiritual care of 400,000 English emigrants, baptized, confirmed, and communicants, which the Church in England, their spiritual mother, wholly neglects,—for whose spiritual interests in their destitution she does not expend one shilling?

This, therefore, is my first conclusion. The Church here in the United States, owing to her comparative feebleness, can give but little help to the English Emigrant Churchmen, and that only when they come in her way as others. She can put forth no peculiar efforts such as are absolutely required by the necessity of the case.

Again, we approach another conclusion. The Church in England is established by law. The burthen of its support is upon the land. To the mere laborer, the expense is actually nothing in England. He goes to Church—the edifice has cost him nothing, its revenues are no burthen upon him—clerical superintendence and the expenses of the ministrations of religion are not paid out of his pocket. Now the English emigrants here are for the most part of the very class who in England are at no expense for the services of the Church—agricultural laborers. They find that here

* See Compendium of United States Census for 1850 for these facts.

† There exists no such system, in any sense that can be put on the word "system." All it means is that the clergy are left, each man to scramble for his own support in the best way he can; that is to say, there is no "system" at all.—Note by Mr. Adams.

the expenses of religion are wholly cast upon the congregation ; that if a man has the spiritual services of a clergyman, and the use of a Church edifice and Church instruments, he must pay for them, be a member of the congregation, and defray his part of the cost, whether poor or rich : nay, owing to the pew system, he finds that the poorer he is, the more he has to pay proportionably to his means. Again, on the other hand, he finds that so far as legal compulsion is concerned, *he is entirely free* ; that if he do not go to Church he has nothing to pay. He actually saves money, or thinks he saves it, by *not* going to Church ! If he goes he must pay five to ten dollars a year for a pew in any church or meeting-house ; staying at home, he saves so much per annum ! It seems to him that there is a gain in staying away—a positive premium upon *non-professorism*. It takes a training in American traditions, a teaching of years, to teach the individual man, especially the man of the laboring classes, that religion is worth paying for ; that the family cannot exist without it ; that ruin, dissolution, and destruction to morality and to character, and to prospects, are the consequences of this saving of five or ten dollars a year, by going to no church or place of worship weekly, but living as a heathen without God in the world.

This is the general conclusion that experience has forced upon the mass of Americans. Let your Society settle it as a great principle, an undoubted matter of fact, that *no foreigner of the laboring classes, transferred from any country in Europe to the United States, can by any means short of miracle be convinced of the necessity of supporting the clergy, even those who minister to himself*. So certain is this by all experience, that the Missionary Bishop of the North-West wrote to the Domestic Committee of the General Board of Missions of the American Church, expressing his conviction to this effect, and declaring that “ if the Board desired foreigners to be in communion with the Church, they must pay their Missionaries *entirely*, and expect no aid from the people themselves for the first generation.”

We have in the United States 280,000 English born, the mass of these baptized, confirmed, and communicants of old in the English Church. The English Church does nothing for them whatsoever ! The Roman Catholics, in retaining their people, put into the hands of the Roman Catholic Bishops here a sum of 200,000 dollars annually, and the Church of England does—just nothing ! And yet, if the above principle be a true one, if she be a member of the Catholic Church, her duty is clearly to aid her daughter Church across the Atlantic in sending clergy to these wandering sheep, to prevent them straying from the fold of Christ. We, the Anglo-Catholic Church in these United States, suffer great wrong by the neglect of the Established Church in England.

Another remark I would make is this, the English Churchmen that come here have no sufficient training in Church doctrines. Dissenters from the English establishment consider themselves bound, from the very fact that

they dissent, to know the reasons assigned or supposed to be assignable for their dissent. Methodists have their defence of Methodism, their glorifications of Wesley, their strong reasons why they are Methodists, and not Church of England people. Baptists have their arguments for baptism by immersion, and their reasons for "believers' baptism" and against "baby sprinkling." Independents and Unitarians all have their reasons put on their tongues' end for their notions, and against the Church; but the English peasant Churchman seems to have few reasons for or against to give. He is dumb and uninstructed, and ignorant of any distinct reason why he is a Churchman.

An American child of the Church knows in truth more of the reasons for his faith and practice than the mass of ordinary English adults that come out here. Therefore, English Baptists remain Baptists here, and join the American Baptist denomination; English Methodists become American Methodists; English Puritans remain Puritans here. The English Churchman alone, uninstructed in the ground upon which he stands and the faith which he holds, knows little or nothing of the constitution and peculiarities of the Church, and is lost to it. The English Church does in general great wrong to her people by a teaching that brings about so sad a result.

This evil of vague, or false, or rather no teaching, I suppose cannot be stayed by any direct action of your Society; it must await the effect of increasing knowledge and increasing earnestness. But one thing the Society can do. It can prepare a *Tract* for English emigrants to the United States, showing them that there is a Church here in America; that it is the daughter of the English Church, holding the same faith, and in every thing, except the matter of the Establishment, identical with the old ancestral Church. A tract showing the difference of position and duty, showing that though climate and government are changed, still the Church is not changed; and urging upon the emigrant never to desert the ancestral Church. Let the Society have thousands of such a tract, and the clergy in the seaports who attend to emigrants put one into the hand of each English Churchman coming to the United States, and a great good will have been done—a great evil averted.

Another matter I would notice—that of Dimissory Letters. In fact, the total absence of them on the part of British emigrants struck me so much in the year 1842, that I then wrote to the *British Magazine*, a clerical periodical since dead, in reference to it, suggesting a dimissory letter always to be given to the emigrant. The paper, such as it was, and full of defects, was printed in the August No. for 1842, page 209, and ran through most of the Church periodicals in Great Britain and here, and I believe was the first paper to draw attention to the subject. But the suggestion of Dimissory Letters constantly to be given was taken up as a very felicitous hint, and I believe was, in some degree, put in practice; still, it ought to be adopted universally by *Authority*, and not left to mere

choice. I conceive that to keep this in sight constantly, and to bring it to perfection, will be a very noble, as well as a very desirable object for the Society to have in view.

Now, my dear Sir, as a fit termination to this letter, I may show you something of the state of matters as regards the English population in Wisconsin, and also some of the reasons of my interest in them. When I came into the country in 1841, there were 30,000 inhabitants of this State. Now, by census in 1856, there are 600,000; of these there are of English birth, by the United States census of 1850, 18,972. Now what number has the Church in Wisconsin of these English? The Church in Wisconsin has a Bishop and clergy certainly not inferior to those of any Western State, in zeal, piety, and learning, and yet the number of her communicants is only 1,400. The number of her laity, including all attached to her worship and attending upon her services, may be 15,000—that is to say, we have, allowing for the increase since the census of 1850, 20,000 English in the State, and the Church only 15,000 in all. But are not some of these English emigrants in connection with the Church? Of course there are some, but I question, from my knowledge of the Diocese, (and Bishop Kemper also is of the same opinion,) whether there are 1,500 in all, out of the 20,000, attached to us. That is to say, here in the State of Wisconsin, of 20,000 English emigrants, by the fault of some one or other, 18,000 are lost to the Church. In truth, my dear Sir, the gentlemen who have set on foot your Society have a great end in view, a gigantic evil to grapple with.

I will give two instances now that come within my own personal knowledge. Within seventy miles or less of where I write there are two settlements of English, each about the same number, say eighty families, or 400 people. The one has run through all grades of Sectarianism, until finally it has ended in Socialism and Spiritual Rapperism. That settlement I know personally, and looking upon things with the eye of a man, I say, if a clergyman could have been sent in, these people 14 years ago were willing to be taught and trained, and abide by the Church and the Gospel. But they were poor settlers, on 'claims' or 'pre-emption land,' in debt for it, too, with barely food, and that of the coarsest; no money, no means but the wild land they were upon. The American Church having then only five or six clergy in Wisconsin, was utterly unable even to supply her own native born children, calling upon her for clergy, and willing to support them; and the English Church, of which they were the baptized children, was utterly careless of them, and the result is what I tell you. Again, a different instance: I know of another settlement of English agricultural laborers, of about the same number of families. In the year 1842 a parish was organized among them; owing to particular circumstances, the proximity to them of Nashotah, and the pastoral work and care of us, the clergy from there, they were enabled to have the services of the Church habitually, until they got in some degree above their original poverty. And now,

although unable wholly to support a clergyman, still by Missionary aid they have a resident clergyman and regular Church services. They are 350 people and 90 communicants at the present time. The difference between these two cases is the supply of pastoral services to the one settlement, and the impossibility of a supply to the other. What is the result? A pious, moral, religious community in the one case; Socialism, Atheism, Rapperism, all kinds of irreligion in the other! The moral of the whole is this, that during the first 10 or 12 years in this country the English emigrant is poor. Then Church services should be supplied him gratuitously. His Mother Church does not do it; our Church has not, as you can see, the means either in men or money of doing it; and, therefore, during these years, the emigrant too often falls away, ceases to be of any religion whatsoever, and souls perish, for whom Christ died.

We, the Church in the United States, are unable, from the fewness of our numbers, to do anything. The Church of England is careless, your Society being the only spark of warmth, the only gleam of light, that seems ever to have been kindled in her body, in reference to these poor and desolate souls. Is there not something to be done to remedy this great evil on your part as well as on ours, in England as well as on this side the Atlantic? I look upon it as most desirable, that in reference to the case of these emigrants in their desolate spiritual condition, the united wisdom and the united labor of both Churches are most desirable, and that your Society may be made under God the means of drawing forth these efforts, and doing this work. And hoping that by means of you both Churches may be aroused to this desirable object, I remain in Christ and the Church,

Sincerely yours, WILLIAM ADAMS.

P. S. I give underneath the number of natives of England inhabiting the United States, by the census of 1850:—

Maine	1,949	Texas	1,002
New-Hampshire	1,469	Arkansas	166
Vermont	1,546	Tennessee	706
Massachusetts	16,635	Kentucky	2,805
Rhode Island	4,490	Ohio	25,660
Connecticut	5,091	Michigan	10,620
New-York	84,820	Indiana	5,550
New-Jersey	11,377	Illinois	18,628
Pennsylvania	38,048	Missouri	8,379
Delaware	952	Iowa	3,785
Maryland	3,467	Wisconsin	18,972
District of Columbia	682	California	3,050
Virginia	2,998	Minnesota Territory	84
North Carolina	394	Oregon do.	209
South Carolina	921	Utah do.	1,056
Georgia	670	New Mexico do.	43
Florida	300		
Alabama	941		
Mississippi	593		
Louisiana	3,550		
		Total	281,608

To these may be added say one-tenth of all the Irish emigrants, one-tenth of one million, say 100,000 ; so that if the English Dissenters be taken out from the above, say 50,000, and these, with the emigrants since 1850 added, the number of foreigners in the United States baptized in the English Church, may be reckoned as not less than 400,000 ; of these, the Irish Episcopalians are more intelligent, but a great deal more careless than the English. The writer has known of a Western town in and about which the rector calculated there were 120 families of them lost, 600 individuals. Not twenty of them belonged to the Church by profession or attendance and not 20 dollars were contributed by the whole of them.

W. A.

The Orphans' Mites.

THE following letter speaks for itself. The House of Industry for Orphans, in a distant Western State, itself indebted for its existence and support to the kind sympathy of others, is not forgetful of the wants of those "who are scattered abroad as sheep having no shepherd." Their offerings, though small, have all the elements of a true Missionary spirit, involving care, self-denial, sympathy, and prayer. May "the Home of the Orphans" be richly blessed of God, and the fruits of their self-denial be abundantly rewarded, in their own spiritual welfare, and in stirring up children more favored, and all the families and members of the Church, to obey the Saviour's command, "Go and do thou likewise."

IOWA CITY, *Iowa*, March 17th, 1858.

DEAR BROTHER—Enclosed please find the small donation of one dollar, the monthly offering of our "Home of Industry"—to the Treasury of the Domestic Committee one-half.

We have organized a Family Missionary Society, with a Family Box. Our members are all members of "the Home," and the youngest is a foundling—a little girl three years old. She deposits her penny weekly—the older children three cents—adults five cents.

These mites are the fruits of self-denial in going without tea and coffee, and from the sale of rags, committing lessons, &c. Our children manifest a growing interest in these weekly meetings, at which we read to them from "The Carrier Dove," "The Spirit of Missions," and "the Occasional Missionary Papers." We hope to divide between the two Committees at least two dollars per month from these sources. And in this way, we trust,

by God's blessing, that some of these little ones will be led to consecrate their hearts to the love and service of Him who invites—"Suffer little children to come unto Me, and forbid them not, for of such is the Kingdom of Heaven."

I have written to-day to Rev. Dr. Chase, President of Jubilee College, Illinois, to seek for admission,—into the Preparatory Department of the College,—of two or three promising boys, who are anxious to enjoy greater advantages than we can give them in our Industrial School. We hope yet to see some of them seeking and doing the Missionary work of the Church in the West. One or two of our grown girls are preparing to go to the prairies as teachers, in the ensuing summer. I hope to visit your city early in the summer, for another company of children, and means for their removal and support, when it will give me pleasure again to meet you. Meanwhile,

I remain, truly yours, &c.

C. C. TOWNSEND, *Missionary.*

Georgia.

St. Mary's—Rev. Marion McAllister.

THE report upon this parish has been delayed, in order to include the anticipated visit of the Bishop.

During the period from June the 10th to March the 10th, your Missionary has continued to be engaged in this field, with the exception of August and September, when he was temporarily removed by the Bishop to the charge of St. Stephen's Parish at Milledgeville. The town of St. Mary's was visited during the summer with an epidemic, which, however, proved less fatal and prevalent than was at first expected. The inhabitants scattered in every direction, and left your Missionary with but *three* persons who attended the Church services. It was owing to this fact, and to the absence of new cases of the disease, that the Bishop assigned me for the time being to the parish at Milledgeville. It is just to state that this sickness did not originate in the town, and was sporadical; therefore, the idea should not be entertained, that St. Mary's is a sickly location; for its climate is most salubrious, and it is subject only to those exposures common to every Southern port. I mention this explicitly, with the desire to remove all unjust apprehensions from the mind of any Missionary who may hereafter occupy this field, which I am obliged to desert in answer to a call to the more important Mission established in San Francisco, California. If a fine winter and summer climate, the genial hospitality of Southern hearts, the prospect of usefulness among an intelligent white population, and the opportunity of preaching, during the week, to large plantations of negroes; if all these considerations can induce a

faithful servant of the Cross, then let me call his attention to this field, and urge his acceptance, with the assurance that no serious obstacles lie in the way of his so doing.

Your Missionary hesitated at leaving a parish, which the subscribed report will show to be quite promising. As stated in my last report, the people had been without a Rector for five years previous to my arrival, and, after six months of labor, I could only number *eleven* communicants, and a congregation of *twenty-five* persons. At present, the attendance is excellent, averaging from fifty-five to seventy persons. This increase, however, may, in a measure, be due to the closing of the Presbyterian Church. The communicants number 16; baptisms, 4; candidates for confirmation, 7, of whom *five* were confirmed by the Bishop in his recent visitation; the remaining two were prevented, one by sickness, the other by absence from the town. As none of these seven have as yet partaken of the communion, when they do so, the number of communicants will be increased to *twenty-one*. These additions and results may appear feeble to those accustomed to well-crowded parishes, and yet they are evidences of life, and may be the first fruits of greater ingatherings.

Your Missionary may appear anxious to give a favorable account of those who, for the last year, have listened to his preaching, and co-operated in his efforts to advance and establish the kingdom of Christ. This is natural enough, and yet he can with reasonableness speak encouragingly of this small parish; and, although sent to a far distant land to preach the Gospel, we do say to those brethren, "We shall endeavor with great desire to see your face again:" for, independent of the kindness received, and the friendships formed, higher considerations make you precious in our sight: "For what is our *hope*, or *joy*, or *crown of rejoicing*? Are not even ye in the presence of our Lord Jesus Christ at His coming? for ye are our glory and joy."

Ohio.

Ironton—Rev. W. C. French.

NOTHING specially worthy of remark has transpired here since my last report. The town itself is in a state of uncertainty, whether it shall go on as in former years, or stop where it is; and while this question continues undecided, there is but little hope for progress in Church matters. Our services have been regularly sustained during the quarter, and a Young Ladies' Bible Class has been added to former services. It meets at the Pastor's residence on Saturday evenings, at 4 o'clock, and the interest which is manifested is cheering.

We are waiting with some curiosity to know what the result of the

effort to build a "Yankee" town at Caeda, in Western Virginia, will be. Quite a number of respectable families have already arrived—among them some Episcopalians. I held the first religious service of any kind in that place last November, and secured a pledge of eligible lots for church and parsonage. If emigration of the right sort should continue in the spring, it would be highly important that the conservative influence of the Church should be planted along with it.

It is very difficult to write anything of interest, when everything seems so entirely to depend on an uncertain future ; and I trust, dear sir, that you will regard this merely as the indication of a disposition to keep up a communication with the Board, which is so generously aiding to sustain us here.

Michigan.

Saginaw City—Rev. V. Spalding.

THE long-looked for event of the finishing and occupation of our new church, at this place, has at length taken place. We held our first service in it on the 11th day of October last, and regularly, since that time, two Sundays out of three in the morning. It is not yet consecrated, by reason of a debt of a few hundred dollars remaining unpaid on it. It is quite a commodious and church looking edifice, capable of seating about 300 persons ; and in its interior finish, no pains nor cost has been spared. In order to defray this cost, it has been thought necessary to appropriate most of the seats by sale or rent ; an arrangement much to be regretted, as it seriously diminishes the number that would otherwise attend our services, amongst those to whom the price of a seat, in these times, is an obstacle. The association of ladies, whose zeal in behalf of the Church I have had occasion to mention in former reports, have, this fall, by their efforts alone, procured the carpeting for the church, and also a beautiful and excellent melodeon, whose full organ-like tones add very much to the attractiveness of our worship. The chants in the service are executed here with as much regularity and spirit, as in places that are cities in deed, and not in name only, as this one is. I cannot but hope that all these means and appliances, added to the unceasing prayers of the faithful few, may at last, by God's blessing, produce an awakening of Church-life in this community, and eventually "turn many to righteousness."

The other two places that I serve regularly, are as yet destitute of these means, and in them my work is going on, as formerly, in borrowed houses of worship. At East Saginaw, on the opposite side of the river from this place, and a mile or two below, I serve in the afternoons of the same Sundays on which I have morning service here ; and one Sunday out of three, I hold two services at Lower Saginaw (now called "Bay City"),

sixteen miles below here, and on the opposite side of the river. At this latter place, my congregations of late have been quite large ; but the difficulty of getting to and from it is pretty formidable in the spring and fall, and sometimes in winter too, when the river is obstructed by bad ice, as it has been for six weeks past. As a specimen of these difficulties (which frequently occur), at my last visit there, I went down [on Saturday by water, the boat cutting its path much of the way through ice one-third of an inch thick. By Monday morning the river was completely blockaded with ice, and no other way left me to get home but on foot, by a road through the swamps, which was at that time impassable by any beast of draught or burden. I waited as long as my engagements would permit, and then crossed the river, partly in a skiff, and partly on cracking ice ; and, after being dragged, by the exceeding kindness of a friend, on a pony sled about four miles on my way, I shouldered my pack, and put off on foot, and alone, through the remaining twelve miles, leaping over the quagmires, or into them, as the case might be, from log to log, and from bog to bog, and reached home just at nightfall in a bitter snow-storm, and in time to make my preparations for the Christmas Eve and Christmas Day service I had previously given notice of. [—]I was amply rewarded, however, by seeing our beautifully decorated and illuminated church for the first time filled to overflowing, with “all sorts and conditions of men,” many of whom are never seen in a church on any other occasion than Christmas Eve.

Upon the whole, I indulge the hope that my work here is slowly prospering, and that I may yet “bring sheaves with me” from this unpromising field.

Wisconsin.

Greeny Ba (Oneida Indian Mission)—Rev. E. A. Goodnough.

THIS Mission is in about the same state as heretofore. The congregation is at present larger than usual, and there seems to be a lively interest manifested, on the part of many poor Indians, in the religion of the Saviour of the world ; but alas ! too many of them are under the influence of the great enemy of their souls, to such a degree that they cannot break the bonds of sin in which they are held. Many of them try to reform, try to repent, weep, and beg for pardon, and promise that they never will sin again ; and the very next time they go to Green Bay, they become intoxicated, and rush, like lunatics, into all sorts of sins, crimes, and degradation. Another young Indian, to whom I have preached the Gospel, and who was disposed to listen, has perished, body and soul, through strong drink, the past winter, having been frozen to death while drunk. This makes five young men, all of whom might have become good, respectable Indians,

who have died through the direct agency of whiskey, since I have been here. I say, that the whiskey traffic with Indians is a shame, a disgrace, and an awful crime, that is permitted to be carried on freely by all civilized Christian (so called) whites. Better to carry on a war of extermination with Indians than to sell them liquor.

Minnesota.

St. Peter—Rev. Ezra Jones.

I AM happy to be able to report the successful progress of my Mission.

The attendance upon the services is steadily increasing, and I think an interest is already awakened, which will lead to good results. We are looking forward to a visit from the Bishop in May ; and already I have classes under instruction preparatory for Confirmation. I meet them in private houses on week-day evenings, wherever I can bring two or three together.

We have been spared any serious embarrassment from the hard times ; for our Church is not in debt, except to the Missionary, and, *Deo volente*, it will not be in debt. We have already experienced largely the benefit of the maxim, "Pay as you go," and we can cheerfully recommend it to others.

I suppose, my dear brother, I am indebted to your suggestion for ten dollars, sent to us by the Sunday-school of St. Ann's, Brooklyn. It was received last month, and I have delayed to reply until I made my report, for the lady who sent it gave me only her initials. I now enclose a line for her. Will you do me the favor to forward it? We have not adopted the plan of making appeals or acknowledgments through the papers. We have chosen to work quietly ; make known our wants modestly through our private friends, and reply to them personally. It has in our case been blessed to the furtherance of our work.

At times we have endured rather more privations than commonly fall to the lot of Missionaries, even on the frontier. But, *laus Deo*, we have been well, and have worked cheerfully and hopefully. The thought of retreating has never been harbored. We have to some extent won (by conquest) the good will of our neighbors, and our present prospects are more cheering than at any point before.

I can but thank you for your kindly sympathy. The offering from St. Ann's was very timely and acceptable.

We have now a very comfortable house, though small, and all the essentials of life common to so new a country. I have done as much pastoral work, and as much study and writing, in three months past, as ever before in the same time, and I never enjoyed it better.

Our Funds.

IN answer to many inquiries, we state that the funds have not come in as well for the last *two months* as before, and that we *only hold our own*, as compared with last year. Last year in the May No., we reported \$34,109 20. This year we report \$34,452 04. The receipts in the March and April Nos. last year being \$9,427 91, and \$4,942 27, the amount this year for March and April less by \$2,578 90. What our friends mean to do, we hope they will do promptly and liberally for our cause. We shall need all that their united zeal and love may give.

Appointments.

IN Ohio, Rev. J. L. Grover, to Columbus, from March 1, 1858. In Illinois, Rev. Warren F. Roberts, to Syracuse, De Kalb County; and Rev. T. T. Castleman, to Kaukahee, &c., both from April 1, 1858. In Iowa, Rev. H. W. Beers, to Lyons, from January 1, 1858. In Texas, Rev. C. H. Albert, to Matagorda; and Rev. M. P. Charlot, to Cold Spring, Polk County, both from January 1st, 1858. In Wisconsin, Rev. T. Greene (transferred), to Wausau and Mosinee, from April 1, 1858. In Minnesota, Rev. Benj. Evans, to Winona, from January 1st, 1858.

Resignations.

IN Maine, Rev. W. S. Chadwell, of Brunswick, from April 1st, 1858. In Georgia, Rev. F. Marion McAllister, of St. Mary's, from March 10, 1858. In Kentucky, Rev. G. A. Crooke, of Maysville, Kentucky, from March 1, 1858. In Illinois, Rev. G. Unonius, of Scandinavian Mission at Chicago, from April 1st, 1858. In Texas, Rev. J. Wood Dunn, of Lockhart, from Nov. 1st, 1857.

Acknowledgments.

DOMESTIC MISSIONS.		Vermont.	
THE Treasurer of the Domestic Committee acknowledges the receipt of the following sums from March 15, to April 15, 1858:		Bennington—St. Peter's, ½....	5 00
		Bethel—Christ	13 00
		Norwich—St. Andrews'	2 00
		Royalton—St. Paul's	6 00
		St. Alban's—Union	10 09
New-Hampshire.		Massachusetts.	
"Lizzie of Claremont, who prays God-speed the work".....	5 00	Andover—Christ, Easter collection.....	29 42

<i>Boston</i> —Advent.....	53 00	
Do. Trinity.....	67 62	
<i>Cambridge</i> —Christ.....	30 00	
<i>Charlestown</i> —St. John's.....	36 00	
<i>Taunton</i> —St. Thomas', $\frac{1}{2}$	25 00	
<i>Vandensenville</i> —Trinity.....	7 50	
"Mrs. T. G. F.".....	15 00	
"A Friend".....	1 00	264 54

Connecticut.

<i>Birmingham</i> —St. James'.....	100 00	
<i>East Haven</i> —Christ.....	3 00	
<i>Essex</i> —St. John's.....	8 00	
<i>Meriden</i> —St. Andrew's, "A Friend".....	5 00	
<i>Norwich</i> —Trinity.....	18 18	
<i>Trumbull</i> —Long-Hill Parish.....	2 83	
<i>Watertown</i> —Trinity, $\frac{1}{2}$	20 00	
From two Deacons of the Ch.....	5 00	162 01

New-York.

<i>Astoria</i> —St. George's.....	32 50	
<i>Brooklyn</i> —Holy Trinity.....	50 00	
<i>Catskill</i> —St. Luke's.....	10 00	
<i>Cooperstown</i> —Christ, from Women's Sewing Society,.....	8 69	
<i>Hudson</i> —Christ.....	9 00	
<i>Jamaica</i> —Grace.....	40 69	
<i>Kinderhook</i> —St. Paul's.....	7 89	
<i>Malone</i> —St. Mark's.....	4 00	
<i>Monticello</i> —St. John's.....	5 00	
<i>New-Brighton</i> —Christ, Easter offerings.....	6 00	
<i>New-York</i> —Christ.....	2 00	
"St. Mary's Sunday School.....	7 29	
"St. Thomas'.....	226 80	
"Transfiguration.....	150 00	
"Anonymous, Two Ladies.....	100 00	
<i>Peekskill</i> —St. Peter's, Easter collection.....	18 00	
<i>Plattsburg</i> —Trinity.....	31 00	
<i>Sandy Hill</i> —Zion, Easter offerings.....	12 22	
<i>Troy</i> —Holy Cross.....	55 00	
"A." for Fort Dodge.....	10 00	786 08

New-Jersey.

<i>Morristown</i> —Redeemer.....	14 35	
<i>Perth Amboy</i> —Anonymous, for Jews.....	2 00	
<i>South Amboy</i> —St. Stephen's.....	47 50	63 85

Pennsylvania.

<i>Germantown</i> —St. Luke's, Easter collection.....	235 00	
<i>Manayunk</i> —St. David's, for Episcopal Miss'y Ass'n.....	47 77	
<i>Meadville</i> —Christ.....	10 00	
<i>Morlatin</i> —St. Gabriel's.....	5 00	
<i>Norristown</i> —St. John's.....	30 95	
<i>Paradise</i> —All Saints', $\frac{1}{2}$	5 00	
<i>Philadelphia</i> —Ascension.....	45 75	
"St. Peter's.....	150 00	
"Trinity.....	33 09	
"A Churchman".....	100 00	
<i>Pittsburgh</i> —St. Peter's.....	50 00	
<i>Pottstown</i> —"In Memory—		

Fourth Anniversary of the birth of L'.....	5 00	717 56
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Delaware.

<i>Newcastle</i> —Emmanuel.....		27 42
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Maryland.

<i>Baltimore</i> —Grace.....	500 00	
<i>Calvert Co.</i> —St. Paul's.....	15 00	
<i>Dorchester Parish</i> —Chapel of.....	15 00	
<i>Princess Ann Co.</i> , Somerset Parish—St. Andrew's Ch.....	10 00	
<i>Prince George's Co.</i> ,—St. Thomas' Parish.....	10 00	
<i>Upper Marlboro</i> —Trinity.....	7 15	577 15

Virginia.

<i>Greenville Co.</i> , Meherrin Par.—Sewing Society of, $\frac{1}{2}$	12 50	
<i>Hanover Co.</i> , St. Peter's Par.—Emmanuel Ch., for Episcopal Miss. Association.....	5 00	
<i>Henry Court House</i> —John R. Lee, Esq., $\frac{1}{2}$	20 00	
<i>Lynchburgh</i> —Mrs. Cornelia Jordan, $\frac{1}{2}$	1 00	
<i>Middleburgh</i> —Emmanuel.....	7 50	
<i>Upperville</i> —Trinity.....	10 00	
<i>Williamsburgh</i> —Benton Parish.....	5 00	61 00

North Carolina.

<i>Newbern</i> —Christ.....	5 00	
<i>Raleigh</i> —St. Mary's.....	30 00	35 00

South Carolina.

<i>Charleston</i> —St. Paul's.....	40 00	
<i>Fairfield</i> —St. John's.....	20 00	
<i>Walterboro</i> —St. John's.....	20 00	80 00

Florida.

<i>Pensacola</i> —Christ.....		3 00
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Ohio.

<i>Cincinnati</i> —St. John's, Sunday School.....	100 00	
<i>Clifton</i> —Calvary.....	82 38	
<i>Columbus</i> —St. Paul's.....	10 00	
<i>Milan</i> —St. Luke's.....	5 50	
<i>Monroeville</i>	4 00	
<i>Piqua</i> —St. James'.....	10 00	211 88

Mississippi.

<i>Pass Christian</i> —Trinity.....		46 30
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Kentucky.

<i>Lexington</i> —Christ.....	55 00	
<i>Louisville</i> —St. Paul's.....	1 00	
<i>Paris</i> —St. Peter's.....	5 00	
<i>Versailles</i> —St. John's.....	34 35	95 35

Alabama.

<i>Cahaba</i> —St. Luke's.....	16 00	
<i>Greensboro</i> —St. Paul's.....	48 50	64 50

Michigan.				Nashota Lake—St. Sylvanus			
<i>Grand Rapids—St. Mark's, Easter offerings of a Lady.....</i>				<i>Parish, Easter offerings, of which \$21 39 are from Nashota Chapel, and \$8 61 from Utica Mission.....</i>			
<i>Pontiac—Zion.....</i>	4 00	24 00		<i>Oconomowoc—Zion.....</i>	2 25	34 75	
Louisiana.				Minnesota.			
<i>New-Orleans—St. Peter's.....</i>				<i>Minneapolis—Gethsemane....</i>	42 00		
Indiana.				<i>St. Anthony—Holy Trinity, Easter offerings.....</i>	5 00	47 00	
<i>Connersville—Trinity.....</i>	10 00			Arkansas.			
<i>Fort-Wayne—Trinity, Easter offerings.....</i>	10 00			<i>Boonsboro—Mrs. M. E. Campbell.....</i>		4 00	
<i>Hillsboro—St. John's.....</i>	3 50	23 50		Nebraska.			
Missouri.				<i>Omaha—Trinity, for Episcopal Miss. Association.....</i>		10 00	
<i>Louisiana—Calvary.....</i>	4 00			Oregon.			
Illinois.				<i>Champoeg—Grace.....</i>		25 00	
<i>Chicago—Holy Communion, ½, 12 50</i>				Miscellaneous.			
<i>" St. James'.....</i>	100 00	112 50		<i>Interest on Bonds.....</i>	84 07		
Iowa.				<i>Episcopal Miss. Ass'n.....</i>	9 00	93 07	
<i>Fairfield—St. Peter's....</i>	1 25			Total from March 15th to April 15th.....		\$3,615 85	
<i>Iowa City—Home of Industry, ½.....</i>	1 00			Total from Oct. 1, 1857....		\$34,452 04	
<i>Do. Hon. N. B. Baker.....</i>	5 00	7 25					
Wisconsin.							
<i>Marquette—Trinity.....</i>	2 50						

CORRECTIONS.—In the April No., *Owego*, W. N. Y., should have been *Oswego*. The amount acknowledged as for Bp. Lee, of Iowa, from Christ Church, Rochester, W. N. Y., should have been \$15. *St. John's*, Charleston, S. C., should have been *St. Philip's*. The amount acknowledged as for *Tennessee*, from Trinity Church, Columbia, should have been for *Texas*.

THE following sums, in aid of Domestic Missions, have been contributed through the Episcopal Missionary Association for the West, in Philadelphia, by the following named Churches and individuals, from March 1st to 31st, inclusive, 1858, viz. :

<i>New-Jersey—From Christ Ch., Belleville.....</i>				Of the above aggregate, the Treasurer of the Domestic Committee has received within the same period....			
<i>St. Peter's Church, Perth Amboy.....</i>	50 43	\$150 43		<i>There has been paid by the Association for incidental expenses.....</i>	50 00	400 00	
<i>Pennsylvania—St. Paul's Ch., Wellsboro'.....</i>							
<i>H. & L., by Mr. J. S. McCulla.....</i>	5 00			To which add balance on hand, March 1st, 1858.....		4,061 24	
<i>Interest on School Warrant for \$68 75 paid.....</i>	7 41			And leaving to be received by the said Treasurer, when appropriated by the said Association, the further sum of.....			
<i>St. Luke's Church, Phila.....</i>	365 00					\$4,347 90	
<i>Trinity Ch., Carbondale.....</i>	11 00	398 41					
<i>Maryland—From Mrs. R. T. Earle, by J. S. McCulla...</i>							
<i>Virginia—St. Peter's Church, Westmoreland County....</i>	22 82						
<i>Christ Church, Norfolk....</i>	100 00	122 82					
<i>Iowa—St. Paul's Church, Council Bluff.....</i>							
		10 00					
Total receipts in the month of March.....							
		\$686 66					

FOREIGN MISSIONS

OF THE

Protestant Episcopal Church.

MAY, 1858.

FELLOWSHIP IN THE GOSPEL OF JESUS CHRIST.

IN another part of this Number, we publish a full account of a special meeting of the Church Missionary Society of England, called for the purpose of considering measures having reference to the crisis in India. Truly that has been a sharp and bitter conflict through which it has pleased God to allow His servants, of that and other Societies, to pass—some to a higher sphere of glory—some to a deeper experience of God's goodness, in preservation amid great peril. They who support Missions in India, and they who have given themselves to the work, are one with us in the fellowship of Christ's precious Gospel. In their sufferings we suffer; in the glory of the triumphs of Divine grace attending on their labors we rejoice, and join in a tribute of praise and thanksgiving. Christians there, foreign and native, have together passed through martyr fires unto the glorious recompense; and though the way has been hard, it has led them safely to the "rest that remaineth."

The clouds are now rolling away, and calm and hopeful views are now being taken of all that has happened.

The following paper, contained in a recent number of the *Church Missionary Record*, we took up with a view to glean from it certain facts;—on reading it, however, we find so much that is interesting scattered through it, that we think it well to give the same entire.

NORTH INDIA.

The extracts which follow are from various sources. They tend especially to throw light upon the character, conduct, and future prospects of the native Christians, as well as upon the beneficial influences exercised by the Missionaries upon those with whom they have been brought fairly in contact.

We begin with an important document drawn up by the Missionaries of the Bengal Conference in October last.

“The brethren of the Bengal Conference, upon re-assembling at this time in comparative quietness and safety, feel called upon, ere they proceed to the more regular and usual objects of their meeting, to take some notice of that fearful judgment of God’s providence which has visited an extensive district in this land; and desire to express their prayerful sympathy with the Missionaries of other Societies in the North-West, in the extensive loss of Mission property, and, above all, in the sacrifice of life: and they wish to record it as a reason for humbling themselves before Almighty God, that He has been pleased to place this temporary check upon Mission work; yet they see cause for thankfulness also in the fact, that the Church Missionary Society, amidst immense destruction of Mission property, has suffered no loss of life; while in this part of Bengal, though at one time there were grounds for the gravest apprehensions, there has been no outbreak, the Missionaries’ lives have been spared, and their labors not materially interrupted.

“It has been insinuated that Missionary operations, either directly or indirectly, have helped to produce this extensive mutiny: they however state as their opinion, that Mission labors have had no connection with the rebellion. They are rather inclined to think that the causes of the mutiny were deeply seated, and of an entirely different character, and had been long slumbering, and only wanted occasion to burst forth into a flame. It has not been evident in any place that Missionaries have been marked out distinctly from the Europeans as being more peculiarly the objects of hatred and vengeance; that, on the contrary, the experience of the brethren is very uniform in showing that, as Missionaries, they were so far from being regarded with distrust and embittered feelings by the natives, that the instances were rare in which they were not looked upon with marked

confidence and trust; and, in corroboration of this, they desire further to state, that in those places which they have most frequented, and in proportion as their labors were known, invariably a more friendly feeling has been manifested. But as regards the Sepoys, who, of all classes involved in the late rebellion have been least under Missionary influence, it is obvious that the notion of Christianity and conversion which they entertained was most erroneous, and altogether alien from that which Missionary teachings would have produced. While, therefore, the brethren feel that the consideration of the political causes of this wide-spread mutiny is not within their province, they do feel very strongly that these unparalleled massacres are but the legitimate fruits of the dark and cruel creed of Hinduism, and the bigoted and exclusive faith of Mohammedanism; and though they would be most unwilling to mitigate the feelings of horror and indignation which must animate the heart of every one upon reading the accounts of the fearful atrocities committed by the rebels, yet they would deprecate that spirit of indiscriminate revenge, which they are pained to see is being manifested by many persons, both here and in England.

“On reviewing the whole circumstances of this awful visitation of God’s wrath, which they are constrained to confess the sins of Europeans in this country may have helped to provoke, the brethren do not give way to any feelings of despondency in looking forward to the future and ultimate success of their labors. On the contrary, they perceive many reasons for hopeful encouragement, and many inducements to press forward in faith and hope. They feel more urgently than ever the need of redoubled efforts on the part of God’s people, both here and in England, to diffuse the knowledge of the gospel through this land. The relaxation, therefore, of efforts for the enlightenment of the Hindús—the withdrawal of co-operation in the cause of Missions in India, which the brethren regret to see as one of the results of this mutiny—is not warranted by the circumstances of the case, and is inconsistent with the sentiments which a broader and more enlightened view of Christian Missions would suggest; and especially when it is considered that this rebellion, unspeakably disastrous as it is, is likely to break down some of the most formidable barriers to the free course of the gospel: not the least of these is the system of caste. It may be hoped that the employment of high-caste men, almost exclusively, for both the civil and military services, will be discontinued, and that, in future, less regard will be paid by Europeans to all such distinctions. The brethren also trust, that eventually this outbreak, which has detracted much from the influence of Mohammedans in India, will be overruled by God, so as to open out more extensive fields of usefulness among that section of the native population.

“The prejudices against the native Christians, which hitherto, the brethren lament to say, have been strong, are likely to be weakened, and

in future they hope to see more native Christians employed in offices of trust and responsibility.

“The history of this mutiny has furnished full and deplorable proof of that which the brethren were well assured of before, viz. : how ineffectual are any means of enlightenment and civilization which stop short of a cordial reception of the Gospel of Christ. The foulest and most horrible cruelties which have, more than anything else, disgraced this rebellion, were perpetrated at the instigation of one who had enjoyed the benefits of a liberal English education. While the brethren feel that education imparted under the auspices of the gospel, may, by the blessing of God, be most wholesome and blessed in its results, the mere quickening and training of the intellect is wholly unable to repress evil dispositions, and renovate the character. They therefore, more earnestly than ever, would urge upon those who love the Lord Jesus not to slacken their endeavors in disseminating the seed of Christ’s gospel ; but, meditating afresh upon the love of our Saviour to our sin-stricken, rebellious world, to go on boldly in faith and hope ; for assuredly at no preceding time in the history of India has her need of the saving and regenerating knowledge of Christ been more clearly shown.”

Extract from a letter of the Rev. Dr. Bluff, dated Calcutta, November 20 :

“As to lovers of us or our rule, in any sense of the term, probably there are none among any class, except the comparatively small body of professing native Christians. In them, participation in the transcendent benefits of a common and glorious faith has overcome the antipathies generated by foreignness of race. The reality of their good will and affection towards us—and to their credit it ought to be specially noted—has in various ways been made manifest throughout the progress of the recent awful rebellion. No sooner did the intelligence reach Calcutta of the massacres at Mirut and Delhi, than the educated native Christians of all denominations met in our Institution, and drew up a truly loyal and admirable address to the Governor-General. A similar address was also forwarded from the large body of native Christians in the district of Kishnagurh, offering at the same time any assistance in their power with their carts and bullocks, &c. The native Christians at Chota Nagpore, a hilly district, offered their personal services as police guards, or in any other capacity. The native Christians in the district of Burrisal, East Bengal, were ready, if called on or accepted, to form a local military corps. The magistrate of Tipperah—a zillah still further to the east, and still in a state of great insecurity—sent the other day, to one of the Dacca Missionaries, an earnest requisition for 150 native Christians for defensive purposes, as the only class of natives in whose loyalty and attachment to us any real confidence could be placed. The individual who gave information to the authorities

at Patna, which led to the discovery and defeat of a desperate Mohammedan plot to massacre all the Europeans at that station, was a native Christian. But enough. Theory and practice alike concur in proving, that to increase and multiply the number of native Christians is to increase and multiply the only class of truly staunch and loyal native subjects of the British Crown among the teeming millions of India."

Extract from the *Bombay Guardian* :

"Is it not a fact that we are indebted to native Christians for the discovery of several deep-laid plots in different parts of India, since June last? The Mohammedan plot, organized on Monghyr and Patna, and extending to we know not what places beside, which was to have been carried out on Buckree Eed, was brought to light through the agency of a native Christian. The Belgaum and Dharwar conspiracy, connecting itself with Poonah, and possibly with other places, the carrying out of which might have imperilled the entire Presidency, was brought to the knowledge of the authorities by a native Christian. Other facts of a similar kind may be added, if we mistake not, to this list. We are not aware that there has been a single instance of a native convert joining the mutineers, even to save his life. Should such instances come to light, we could not greatly wonder, seeing that an Englishman, once a non-commissioned officer in the Company's army, was conspicuous among the defenders of Delhi, and was killed in the ranks of the mutineers. But as we said, no such fact is reported of any native Christian, though it may be that nearly a thousand of them have been put to death for their religion since the commencement of the mutinies."

The following is an extract from the Special Correspondent of the "Times," dated Calcutta, Nov. 23 :

"On the termination of the Santhal campaign, the Lieutenant-Governor, finding that the complete barbarism of the Santhals had become dangerous, proposed to civilize them. He handed them over to the Church Missionary Society for education, selecting that body because two of its agents had won the confidence of the Santhals. The tribe liked the arrangement, and began to fill the schools. The surrounding classes did not care, regarding Santhals in about the light in which we regard centipedes, or other dangerous vermin. There was no doubt of success, when out comes an order from the Court disallowing the whole arrangement, as the development of Christianity was 'contrary to their policy.' Well, the Santhals have a Commissioner, a man known as no saint, a desperate hunter, always either in the saddle or inquiring into the complaints of his subjects. He was ordered to produce a new scheme. He quietly replied that he could not and would not, and that he hoped soon to see the end of 'a policy which

made us cowards in the eyes of men, and traitors in the eyes of God.' Similar ideas are coming up from every corner of India.

"I add a proof stronger than an assertion.

"Memorandum by Mr. Montgomery, Political Commissioner in the Punjab.

"The sufferings and trials which the Almighty has permitted to come upon His people in this land during the past few months, though dark and mysterious to us, will assuredly end in His glory. The followers of Christ will now, I believe, be induced to come forward and advance the interests of His kingdom, and those of His servants.

"The system of caste can no longer be permitted to rule in our services. Soldiers, and Government soldiers of every class, must be entertained for their merits, irrespective of creed, class, or caste.

"The native Christians as a body have, with some exceptions, been set aside. I know not one in the Punjab (to our disgrace be it said) in any employment under Government. A proposition to employ them in the public service six months ago would assuredly have been received with coldness, and would not have been complied with. But a change has come, and I believe there are few who will not eagerly employ those native Christians competent to fill appointments.

"I understand that, in the ranks of the army at Madras, there are native Christians, and I have heard that some of the guns at Agra are at this time manned by native Christians.

"I consider I should be wanting in my duty at this crisis if I did not endeavor to secure a portion of the numerous appointments in the judicial department for native Christians; and I shall be happy as (I can) to advance their interests equally with that of Mohammedan and Hindú candidates. Their future promotion must depend on their own merits.

"I shall therefore feel obliged by each Missionary favoring me with a list of any native Christians belonging to them, who, in their opinion, are fit for the public service.

"The following suggestions will aid the Missionaries in classifying their men:

"For Burkandazes (policemen in the ranks,) able-bodied men are required. If the candidate can read and write, and is generally intelligent, he is pretty sure to rise rapidly to the higher ranks.

"For assistants in public offices, and for higher appointments in the judicial and police departments generally, it is imperative that candidates should read and write Urdu, in the Shikarba hand, fluently, and be intelligent, ready, and trustworthy.

"Candidates must be prepared, at first, to accept the lower grade of appointments, in order that they may learn their duties, and qualify themselves for the higher posts.

“Arrangements can sometimes be made to apprentice a candidate for a few months, with a view of teaching him his work ; but during this period the candidate must support himself.

“It is suggested that no person be nominated whom the Missionaries do not consider, by their character and attainments, to have a good prospect of success. Better wait till a candidate qualifies himself fully, than recommend an inferior man. (Signed) R. MONTGOMERY.’

“The order was issued three months ago. It was received without the slightest animosity, and is being carried into effect ; that is to say, Sir John Lawrence, the one successful pro-consul in India, has, in his own province, decreed that caste shall cease.”—*Times*, January 1.

BENARES.

The Rev. C. F. Cobb writes from Benares, November 16, 1857 :

“I must just mention to you a circumstance which much interested and encouraged me the other day. Mr. Edwards, late judge of Futtehghurh, called here. I believe he is one of five only who escaped from Futtehghurh. He and Mr. and Mrs. Probyn (magistrate) and their four children were saved by a native in his fort. For two months of the severest weather (heat) they were in a little shed, and two of the poor children died. He himself was so altered by suffering and anxiety, that his friends here scarcely knew him : his black hair turned grey, his face became haggard, and his whole system so shaken as to oblige him to go down to Calcutta for rest. He asked me about our work and friends here ; and hearing that we had had poor refugees (native Christians) from other stations, and a large falling off in our funds, he at once gave a donation of fifty rupees, and said he wished he could afford more. I said, how cheering it was, when many are saying they would do nothing any further for the natives, to receive aid from one who had been such a sufferer through their wickedness. He replied that surely the native Christians ought not to suffer for the wickedness of the heathen and Mohammedans. He had had a servant, a Sikh, converted to Christianity and baptized by Mr. Ullman of the American Mission, at Futtehghurh ; that he was the only one who had stuck faithfully to him through all the troubles, and he had never concealed his profession. Mr. Edwards further said, that he and others in the Civil Service were resolved henceforth to employ only Christian servants, if they could get them. He said he had done this at Budaon, where he found a little Christian colony, and had found his Christian servants worthy of perfect confidence. He alluded to the horrible massacres of native Christians, both at Futtehghurh and Bareilly, and said he felt how convincing a proof their suffering had been of their sincerity.”

The annexed extract has reference to the Missionary exertions of a well-known civilian, the circumstances of whose death at Futteypur have

excited much attention—Mr. Robert Tucker. The tablets erected by him suggest a mode of preaching worthy of extended imitation.

“I believe that there was no European clergyman or Missionary at Futteypur, but the native Gopinath Nundy, so nearly martyred with his wife at Allahabad.

“Mr. Tucker was in the habit of reading the Bible in their native tongue to upwards of 200 poor—the lame, the leper, and the blind—on every Sabbath-day. Seed has therefore been sown at Futteypur, and, though I know not what has become, during these fearful troubles, of the children of the school, or any native Christians of the place—except Gopinath, his family, and a man called Joseph, who escaped—surely we may venture to hope that it will spring up into a harvest of light!

“It is remarkable that two tablets of stone, which Mr. Tucker, years ago, set up by the high road, containing the Ten Commandments in the native character, and John iii. 14, 18, in both Persian and Hindú, were both standing by last accounts, one in good repair, the other only a little injured. They have been spared, when he who raised them was cruelly slain; they have been silently bearing witness to the truth, and preaching to the heathen, when Robert Tucker’s voice was silenced in death!”

AGRA.

The Rev. T. V. FRENCH (December 2d), is already occupied in endeavors to repair our ruined establishments at Agra, both materially and morally.

“We are trying hard to rally our students, but without adequate success. My own first class is the only one which remains entire, and in proportion to the influence our teaching, as a whole, had gained over the minds of the youths instructed, was a better spirit exhibited towards Government, and more sympathy exhibited with our cause.”

Mr. W. WRIGHT, in a letter, dated Agra, November 19, after alluding to the employment of the native Christians as gunners, on the Commissariat, and as servants, remarks in reference to the natives generally—

“Painful indeed as it is to reflect that many have dyed their murderous hands in the blood of our countrymen, yet not even so have they forfeited all claims to the Missionary’s love. ‘While we were yet sinners, Christ died for us;’ and God, perfecting His strength in my weakness, my single desire is to spend and be spent in labors among them.”

AMRITSAR.

Rev. H. STRAWBRIDGE, October 16, says:

“Speaking of the villages, I am reminded of a very interesting fact connected with the Sealkote mutiny. After the outbreak, the people of the

city turned out and damaged every house in the station, excepting three or four, and these were the residences of the Missionaries. Neither was this accidental; for it appears, that when certain of the Badmashes of the city were about to do their work of destruction, they found the house defended by men from neighboring villages—men who are still heathen, but who had been visited from time to time by the Missionaries. These men, upon hearing of the intention of the Missionaries to leave Sealkote for Lahore, begged them not to go, and promised to come and defend them in case of an outbreak. However, they went; but the men kept their word, and came and acted as above stated. So true is the promise, ‘When a man’s ways please the Lord, He maketh even his enemies to be at peace with him.’ ”

MULTAN.

Extracts from private letters of Rev. T. H. FITZPATRICK, dated Multan, Punjab, November 2d, 1857.

“There is now no hindrance to my work of any kind. I have no more to fear in preaching in the town than I would in London; and I have commenced an Urdu, Sikh, and Persian school, under a Mussulman teacher, with five boys. The continued success of our arms in all parts of Hindustan, enabled our Government to recover lost ground very rapidly. The rapidity of our successes is remarkable. I take it as an evident and most striking answer to the prayers of God’s people in England and India.

“I scarcely wonder at your thinking me too sanguine in my views of the mutiny and rebellion, for the facts were undoubtedly most appalling, and the accounts, not at all exaggerated, very alarming; but yet I was not singular: on the contrary, I believe the general feeling of all praying Christians in India, or at least in the Punjab, was much the same. The promises of God have been strikingly fulfilled, and His people have been kept in peace; and not only so, they have been drawn into very sweet fellowship, one with another, and the trials of the last five months have been working in them a spiritual-mindedness more clear and decided than commonly seen in less trying times.

“A fact of Missionary interest has occurred since my last letter, in the baptism of Daoud’s father, an aged Sikh. Mr. Strawbridge wrote to me in great delight about it, and the same mail brought a letter from Daud, of which I give you a translation, as literal as possible, except in some of the honorific names, which I prefer to construe in a manner less liable to be mistaken by English minds. It runs thus—

“‘Padre Fitzpatrick, Sahib, in the order of the priesthood, a teacher of the true knowledge, may God’s grace rest upon you, &c. Polite compli-

ments and humble salutations,* &c. Your humble servant Daoud begs to state, that his family, by God's grace, are all quite well, except his aged father, who is very ill; indeed, it is not unlikely that God may by this illness call him away,* for He has opened his heart, and he has, in this his time of sickness, of his own free will, and with happiness, received baptism.

“ ‘This seems to be of God; for before his sickness, your servant sought to give him much instruction, through the medium of the Bengali language, and often said to him, ‘Father, you have heard that he who believeth and is baptized shall obtain salvation, and whosoever will not do so, upon him there is already condemnation. Now, father, if you wish salvation, become a Christian;’ but then he used to reply, ‘What remains to my becoming a Christian? I eat, and drink, and live with you, and I hear your words (instruction), and now I am no longer a Hindú, nor can I become one again.’ From this your servant clearly perceived that his father did not yet understand the excellence and beauty of the Gospel, nor had he any clear perception of the power of God's salvation; and therefore your servant began again, and instructed his father in St. Luke's Gospel, from the beginning to the end, and with this entreated God to draw him to His Son; and so it pleased God of His abundant grace to make him a member of His church. Glory be to God the Father, Son, and Holy Ghost, on earth and in heaven, to all eternity!

“ ‘And your humble servant is most grateful to you for having called him here from Hindústan, and that by coming he has thus been privileged to meet his father, and in this way he has obtained baptism; and now his hope is that his mother also will in like manner become a Christian.

“ ‘And now your humble servant respectfully urges that you have quite put him away, and remembered his unworthiness, for you have not written to him for a long time; and he, like an unworthy thing, is not kept in mind: but this is far from kindness, for mercy triumphs over justice (in Scripture ‘rejoiceth against judgment.’) Therefore, in mercy favor your servants, Daoud and Alice, with a letter stating how you are. Alice and Daoud (*i. e.* himself and wife), George, Mary, Hannah, and Sarah, (children), send polite and humble salutations to Mem Sahib and your honor, and Jesse also, your servant's aged father, sends his salaam to your honor, and the whole congregation offer their best wishes.’

“Daoud's father and mother are a fine, intelligent, respectable old couple, I trust his mother will at length repent and believe. She stayed some months with Daoud, before I left, and used then to come to church; but Daoud was sorely troubled that she seemed so little awakened.”

“*Nov. 19.*—We are very quiet and peaceable here, but rather concerned lest our Government (not the Punjabi, but the Calcutta Government)

* The old man is since dead.

should follow the old system of misrule, and in their efforts to build up a false and infidel system, continue to dishonor God, and perpetuate the wretchedness of India.

“We hold India in spite of the jealousies, fears, and hatred of all classes, simply because God has given it to us ; but we have failed, utterly failed. There is no way to gain the respect, much less the affections of the people, but by truth and uprightness. We who are trying to serve the Lord feel this strongly, and several of us have joined in an union for prayer. We each one in private plead with God, about midday every Monday, for an abundant pouring out of the Holy Spirit—

“1. Upon the Church in India, for its edification in Christian doctrine, and holiness of character ; and upon the people of India, that they may be led to consider and receive the gospel.

“2. Upon all Christian ministers in India, that they may be guided into all truth, and become patterns of holiness ; so devoted to the ministry that they may seek nothing else but the salvation of souls.

“3. Upon the rulers, magistrates, and legislators of India, that it may please God to put into their hearts such faith and fear towards Him, that they may, in all their public acts, as well as private conversation, seek His glory, and the salvation of India ; and, in particular, may be led to establish a sound system of Christian education for all classes.

“A good many have united ; and now, on every Monday, these prayers ascend to God from individuals here, and at Peshawur, Amritsar, Simla, Kotgurh, Kangra, Dera, Ghaji Khan, Muzaffargurh, &c. Some are sanguine that the days of India’s regeneration are drawing nigh.”

PESHAWUR.

The following extracts are from private letters, dated Peshawur :

“August 3.—An interval of a month has occurred since I commenced this letter. The disturbing nature of the events happening around us, renders communication quite uncertain, not to speak of its absorbing much of one’s thoughts. Even while I write, the rumor is abroad, that, at the conclusion of the feast now being celebrated by the Mussulmans—the Beiram—the fanatical hill-tribes around us, are to surround and destroy us. I am kept, however, by God’s goodness, in great peace of mind, and have not had one uneasy night, except from dyspepsia, since the beginning of the mutiny.

“A few months ago, Peshawur was looked upon as a place to be shunned and dreaded, not only as one of the most unhealthy, but also as one of the most dangerous stations in this country. Now it has turned out to be one of the safest. Through the admirable management of Colonel Edwardes, every plot has been discovered and thwarted. Time after time

we have been devoted to the sword ; letter after letter has been intercepted, and from great men among the Mahomedans to our Sepoys, counselling indiscriminate murder of men, women and children. Colonel Edwardes has himself been prepared to fly at a moment's warning, so imminent has been the danger. Twice, within the last three days, the Artillery have limbered up, on some false alarm ; and only yesterday a letter was intercepted, inculcating the only Sepoy regiment in Peshawur which was thought trustworthy. In common with others, I have a few shirts, &c., papers, and money, made up, ready at any alarm to betake myself to the Residency, which is the appointed rendezvous in case of an emergency.

" *August 23.*—The Sepoy mutiny is an event of such unparalleled magnitude, that people in India find their thoughts and pens almost exclusively occupied by it. The horrors and dangers of that movement have been brought to our very doors, and we feel as if there was nothing else going on throughout the whole world. Here, in Peshawur, though surrounded with dangers, we have hitherto been wonderfully preserved. It seems as if God had put the fear of us in the hearts of the ferocious people around us. 'Surely they had swallowed us up quick,' if they had risen up against us. And that they were fully disposed to do this, they have themselves candidly avowed. It was passed from mouth to mouth in the city of Peshawur, that when our Sepoys should mutiny, all the people of the city would join them in exterminating the Sahibs. A letter was intercepted purporting to be from the King of Delhi ; and in reply to a question asked him by the Peshawur Sepoys, 'what they should do with the women and children of the English?' the answer was to the point, 'Kill every one.' Colonel Edwardes has intercepted numbers of letters of a similar kind, in which a tiger-like thirsting for the blood of the Christians was manifested. The impression among thoughtful men relative to this movement is, that it is the death-throe of Mohammedanism. The Hindú soldiers have been nothing more than tools in the hands of the more energetic Mussulmans. This is Dr. Pfander's opinion, and Colonel Edwardes'. The latter sees God's hand in it all, and looks to great and blessed results to the church from it."

CHINA.

EXTRACTS FROM JOURNAL OF E. W. SYLE FOR DEC. 1857.

1st.—Miss Conover has returned from Ningpo, so manifestly recruited in health, that I feel as if a — 1 had been converted into + 1, in the estimate of the Mission's working force. Thus it is in our circumstances ; and I can speak from my own recent experience as to the relief which it is to a Missionary's mind, when he finds himself convalescent after being an invalid for some time. Few things are more enlivening than to be able

to take one's place, once more, among the burden-bearers, after having been dragging along the road wearily and heavily. I am thankful to say, that my own health is above the usual average ; a relaxed throat being my only ailment.

NEED OF A HOSPITAL.

2d.—This afternoon, I attended the annual meeting of subscribers to Dr. Lockhart's Chinese Hospital. It proved a painful occasion to most of us, though it must have been truly gratifying to Dr. L. himself, to receive so many heartfelt assurances of regard and esteem as were volunteered to him on all sides ; this being his farewell to Shanghai, at least for a season, perhaps finally. This hospital is one of the 'institutions' of the place, having been in operation now for about fourteen years, and its fame being spread abroad far and near. Happily for us, and for the poor Chinese here, Dr. Hobson (late of Canton) has undertaken to carry on the work of the hospital ; and we know it will be done kindly and efficiently. Nothing, however, in my judgment, can compensate, or does compensate, to us, as a Mission, for not having a physician and a hospital of our own. I have always urged this from the first year of my Missionary experience, as may be seen by referring to the SPIRIT OF MISSIONS for May 1847.* My convictions on the subject are now the same as they were then, only deepened. I maintain, that a Mission is *lame* without a physician connected with it ; that the argument from the Scriptures in favor of healing and hospitals, is *stronger* than that for schools and orphan asylums ; and I profess myself one of the most strenuous advocates for the maintainance of the latter. I am confident that a hospital for us might have been built and maintained, without diverting one dollar from our available Missionary funds ; nay, I believe it would have increased them, both presently and prospectively. And how many souls it would have brought under the direct influence of Gospel truth, in a condition most favorable to an humble reception of it, God only knows ; I can only conjecture, and be sorrowful !

* "You speak of our having means at our disposal as soon as you have more frequent communications from China. Ah, my dear brother ! the *men are the means*, and when shall we have these ? Especially, I think, do we need a physician, for many reasons. These people cannot be made to comprehend the disinterestedness of our object. Their general opinion of foreigners is, that they are *bad, rich, violent men*, and they have had too much reason for thinking so. Dr. Lockhart's Hospital is beginning to make them feel that all foreigners are not what they suppose, but it is slow work. While Dr. Boone (a brother of Bishop Boone, who made a voyage to China, for his health) was with us, it was delightful to observe how naturally the poor people came to us for relief, like sick children to their parents, so that in a little while my house (which was the most convenient) became a little Dispensary, and my heart was made glad to see with what confidence in our ability and good-will the poor people came to us with their ailments. But now he is gone, and Dr. Lockhart has removed three miles off, to the other side of the city, and I am forced to send away from my door many whom the report of Dr. Boone's skill and benevolence had brought to it. When our friends want to know what are the trials of our Missionaries in China tell them, *such things as this.*"

Sunday, 6th.—A promising lad of twelve years old was brought to me, this afternoon, as a candidate for baptism. His grandmother, a lively old woman, is the last adult I have baptized, and her conduct shows a pleasant blending of natural affection, with what I hope is true to the feeling.

VERSION OF THE PSALMS.

12th.—The growing need which is felt for Psalmody in our Chinese worship, had led to a renewed attempt to produce a good version of the Psalms. The Committee of our Mission have instructed me to prepare a small collection of metrical Hymns—"if possible," I would like to add, so great do I find the difficulty of doing anything satisfactory in this way. All that Trench says in the invaluable Introduction to his little volume of "Sacred Latin Poetry," as to the bondage which the old heathen poetic forms would impose upon the composition of Christian lyrics, is exemplified, in regard to the Chinese language, more distressingly than he himself could have imagined. After trying in vain to bring some of the Psalms into *regular* verse, I have been obliged to content myself with irregular lines of iambics, and which my chief effort is to bring out the parallelisms of the original. The monosyllabic nature of the Chinese language favors this, while the iambic form gives a rhythm to the whole, and adapts it perfectly for chanting. Oh, for the day when the Christian heart of a native Chinese shall be inspired to pour forth in true lyric forms the experiences of the converted soul, as well as the praises of the Redeemer, and the truths of His Gospel! It will hardly be in this generation; the power of pedantry is too strong over the minds of all educated on the present system.

15th.—At the meeting of our Literary and Scientific Society this evening, one of the matters under discussion was the degree of credit due to certain traces found in Chinese books of the history of three considerable islands in the North Pacific, which are calculated to have been situated between Japan and the west coast of North America, and are now supposed to be submerged. The data brought forward were few, and not very well substantiated. Yet there were many considerations which favored the supposition; and the light which this matter, if cleared up, would throw on the perplexing question of the peopling of the islands of the Pacific, gives it an especial interest.

UNEXPECTED SUCCESS.

16th.—A remarkable thing has occurred, and in a somewhat remarkable way. Some time since, Mrs. Nelson mentioned, in the course of conversation with a lady of the mercantile community, that the poor people in our neighborhood were great sufferers, by reason of the overflows which had occurred this fall during the high tides of three successive months. This lady succeeded in getting the matter brought to the attention of the

Taou Tai, the mandarin of highest rank in the place, who promised that wadded garments should be provided for the poor, to the number of *one thousand* suits. Contrary (I must acknowledge) to my own expectation, this has actually been done ; and among the rest, some thirty or forty of the blind people under my care have got the benefit of the well-timed effort. How almost unaccountable to our friends at home will it appear, that, while at Canton the Chinese and foreigners are making deadly preparations to destroy each others lives and property, here at Shanghai English and American ladies and Missionaries are co-operating with the Chinese mandarin, in relieving the distresses of the poor around them ! Truly, the position of things is anomalous ; and we have good reason to be thankful that the lines have fallen to us here, rather than in the city of Rams.

Sunday, 20th.—Performed the chapel service myself, and baptized three adults ; two of whom had been first instructed under Mr. Keith's hand, and one under the Bishop's. I feel that our harvest-time is approaching, and that sowers and reapers will soon have frequent reason to rejoice together. May we all have grace to labor diligently, while our little day of health and opportunity shall last !

24th.—Yesterday, and again to-day, Mr. Nelson and myself spent some time together considering the principles and manner of performing that revision of our Chinese Prayer Book, which the Bishop, in his parting address, had committed to our joint performance. I shall have occasion to refer to this matter more fully hereafter.

CHRISTMAS SERVICE.

Christmas Day.—At our chapel service this morning (which was conducted by Mr. Nelson), the congregation was larger than I ever remember to have seen there. Extra benches from the school-house were brought in, and the number of communicants who surrounded the table was about forty. We attained to no great hilarity at our accustomed social gathering ; so many, and those the most cheerful, of our number being absent. For my own part, a pall had been spread over my feelings, by having witnessed, as I went into the city to preach at the church, the hurrying off to immediate execution of seven wretched, emaciated, half-naked criminals. Such sights have become painfully common of late ; and I fear the time is distant when scenes of blood will cease in this now disorganized country. Anarchy and brigandage are, as might have been expected, making themselves apparent on every hand. And when will the end be ?

26th.—A Christian wedding ! and that, too, performed with unobjectionable simplicity. The sexton of our chapel sought for, and obtained for his wife, one of the elder girls in our boarding-school—*A-doo*, by name. I stood *in loco parentis* to her, she having been brought first under our charge through my poor old teacher, Soodong, now himself departed.

There is much connected with this marriage, which it would be interesting to recount, if time permitted ; but matters of interest are now multiplying around us so fast, that it is impossible to note down even the outlines of all that occur.

CHAPEL REPAIRS.

27th.—A substantial addition has been built on the eastern side of our chapel, for the purpose of strengthening the wall in a place where it had begun to give a little, owing to the yielding character of the soil on which the foundation was laid. The Chief Engineer of the “San Jacinto,” when here, had very kindly furnished us with the plan, and the expense has been borne by some of the foreign residents, who are interested in the Sunday evening service. We have now no fears for the stability of the chapel for some time to come, though the general dilapidation of all buildings in this climate is very great.

28th.—Our younger brethren, Liggins and Williams, have returned from their exploring tour, and were present at the Mission Committee meeting held this morning. They report a favorable opening at a place called *Tá-chong*, between this city and *Soo-chow* ; and their hope and expectation is, that they will secure a residence there in a short time. God grant it ! The time has fully come when we ought to be branching out from Shanghai into the regions round about.

30th.—Liggins and Williams left us again, taking Chi with them, to assist in the carrying out of their plan for a new Station.

31st, *last day of the year* 1857.—In the preceding extracts, I have omitted to copy the constantly-recurring notices of Sunday services and week-day preachings. My work here has settled into a tolerably regular routine, about which there is very little to be said, though everything to be done. *Mere* routine is the most uninteresting thing in the world, though I feel it to be a very high attainment, even one that approximates a poor human laborer to the great Divine Architect and Ruler of all, when life and energy are imparted to every movement of a weekly, daily, hourly routine. Brethren, pray for us !

JOURNAL OF C. M. WILLIAMS.

BAPTISM OF THREE PERSONS.

September, 20th.—A day long to be remembered by me. This afternoon I baptized, at Christ Church, three of the Catechumens—two blind men and one woman—who have been under instruction at my station at *Sing-Zah*. The words of our blessed Saviour have been forcibly brought to mind in this instance—“ One soweth and another reapeth—other men labored and ye are entered into their labors.” One of the men had ap-

plied for baptism to the Rev. Mr. McClatchie, of the Church Missionary Society, who, on his return to England, transferred him to Mr. Syle. The other man and the woman had also been instructed by Mr. Syle, but as all three lived near *Sing-Zah*, they were placed under my charge. They, continuing steadfast in their desire for baptism, and giving very satisfactory evidence of their meetness to receive this holy sacrament, were this day admitted into the Church of Christ. God grant that grace may be given to keep them from falling away, and going back to the polluting heathen practices they have now renounced ; that being strengthened with might by the Spirit, in the inner man, they may be enabled to fight manfully under the banner of Christ against the world, the flesh and the devil, and continue His faithful soldiers and servants unto their lives' end.

A female relative of the woman came up to me after the congregation was dismissed, and said, "I also wish to enter the religion of Jesus. I want to save my soul." The wife of one of the men baptized, said, a few days previously, "I do not want to be separated from my husband, but will go with him on the narrow road which leads to life eternal." I may add here, they have attended the services at *Sing-Zah*, quite regularly since then.

Oct. 2d.—In company with Mr. Liggins, left home on a missionary tour to the region of country around *Soo-Chow*.

PREACHED IN THE COURT OF THE TEMPLE.

Sunday, Oct. 4th.—In the morning, walked to the temple of the *Zung-wong*, and in the open court within we both preached to a congregation of about one hundred persons, who were quite orderly and attentive. While I was preaching, the priests in the temple, struck up with their not very melodious music, to drown my voice or draw off the people. If such was their intention they did not succeed, for, they being some little distance off, it was only necessary to raise my voice to be heard, and the crowd remained quietly till we left.

Afternoon, went to the lower part of the town to preach, but when in the midst of my sermon it commenced raining, and we were forced to retreat to the boat. When the rain ceased we again went out, and both of us preached to a congregation not very large, but composed principally of respectable, genteel looking men.

DISTRIBUTION OF BIBLES AND TRACTS.

Oct. 5th.—Reached *Soo-Chow* at an early hour. Profiting by the experience of a party who, after being sent back by the gate-keeper, succeeded in entering by a water-gate ; we ordered the boatman to take his boat into the city. When he had passed the gate some little distance, we left the boat, and taking two men, with a good supply of Bibles and tracts,

walked through a number of streets, giving them to the shopmen and intelligent men we met. Having disposed of all the books, we ascended the nine storied Pagoda, from which we had a fine view of the immense city and the surrounding country. We also visited the *Yuen-mian-Kwan*, the largest temple in *Soo-Chow*, and the *Sih-to-ling*, the temporary residence of a former Emperor when on a visit here. In this quiet garden, shut in from the busy, noisy world without, we proclaimed the glad tidings of salvation to about seventy-five persons, who had followed us.

Oct. 6th.—Went up to the Tanist monastery, on the mountain of *Choong-Loong*. As this was some great worship day, a large number of beggars had congregated from the surrounding country, and had placed themselves along the road leading up the side of the mountain. It was sickening to see some of these poor, miserable creatures, and a matter of surprise how they had managed to drag themselves so high up this steep road. We preached in front of the monastery to about seventy-five persons, twenty-five of whom were priests. Our audience was attentive and quiet, but the chair bearers, going and coming, inviting persons to ride in their sedans, squabbling among themselves, and chaffering with their passengers for more cash, made it, at times, excessively noisy. We gave away all the books we had brought, and seven of the priests accompanied us to the boat to get more.

Went on to *Kwong-fok*, where we passed the night.

PREACHED THE GOSPEL IN ANOTHER CITY.

Oct. 7th.—After preaching at *Kwong-fok*, we started for *Hine-z-kwan* which we reached by 2 P. M. By keeping close in our boat, we succeeded in passing the smaller Custom House, but when we had gone some distance into the town, our boat was stopped at the larger Custom House by a boat placed across the stream. We were seen here by some one, and in a few minutes crowds were collected on the banks to get a sight of the "foreign devils," a term by which foreigners are very generally designated by these "celestials." As the boats would not be permitted to pass for some time, we directed the boatman to land, that we might go out and preach. We went to the *Zung-wong* temple and preached in an open court to a congregation of five hundred persons. The streets were too much crowded and the people too excited to admit of our distributing Bibles and tracts, so we returned to the boat intending to give them in at the stores next morning. But when we reached the boat, we found one of the numerous hangers-on of a Mandarin's office awaiting our arrival. He was attended by four soldiers, who did not inspire us with very great fear, though they had the character "*ioong*," courage, valor, written on their breast and back. The young man informed us, with all the politeness of a Chinese, that he had been sent by the Mandarin to say, that we could not be permitted to go on farther. The reasons he gave us were

quite Chinese—First, the country people were not polite and might insult us. Probably he wished to leave the impression on our minds, that this dear Mandarin had such regard for our feelings, that he could not consent to our being exposed to such a terrible evil. As this reason did not satisfy us, he added, a Mandarin had been threatened with a “bambooing” for suffering a foreigner to pass; and in the third place, the Mandarin would be degraded if his superior at Soo-Chow should learn that he had permitted us to go beyond *Hine-z-Kwan*. We were compelled to return to *Kwong-Fok*.

Oct. 8th.—To-day crossed the Great Lake, *Ta-oo*, at a point where it was twenty or twenty-five miles wide. On an island I preached to some villagers.

A WELL ORDERED CITY.

Oct. 9th.—Travelling all the morning, we reached *Voo-Sih* in the afternoon. Mr. Liggins being too unwell to accompany me, I went into the city alone, and after walking through a number of streets, distributing books, preached to about one hundred persons, remarkably orderly and attentive for a Chinese congregation. On my return to the boat, passed through a street, the sidewalks of which were wide, well paved, and planted with a row of fine large trees. It had an appearance of cleanliness and comfort, such as I have seen in no city in China. I was so much pleased with my visit within the walls, we would have remained here longer, but Mr. Liggins' sickness, which was increasing, made it necessary for us to return home.

AU-ME-DOO-VEH.

Sunday, Oct. 11th.—Passed the day quietly at the village *Nga-ko-Dong*. Met in a temple an old Buddhist priest, seventy years old, with whom I had a long conversation. He would finish nearly every sentence with, *Au-me-doo-veh*, the name of Budda, the repetition of which they think very meritorious. When I told him the folly of this “vain repetition”—that the frequent use of these words would not save his soul, he acknowledged that it was true, but in the same breath added, *Au-me-doo-veh*. By this time a number of persons had come in, and I preached to them “The only name under heaven given unto men, whereby we must be saved.” I said to the old priest, if he would send some one to the boat with me, I would give him a Bible. He thanked me very politely, saying he would send, and finished with his *Au-me-doo-veh*. My instructions had made but little impression.

Oct. 14th.—Reached Shanghai this morning, where I remained for three weeks, engaged in my regular duties.

STARTS ON ANOTHER TOUR.

Nov. 6th.—Left home about midday for another visit to the interior,

this time alone, as the physician thought it would not be prudent for Mr. Liggins to go out so soon after his recovery. By walking in advance of my boat, reached *Nen-Ziang* before sunset, and from the top of a bridge preached to a number of persons who collected around me.

Nov. 7th.—Moved off at day-light, and by 8 o'clock arrived at *Ka-Ding*. Walked to a temple in the heart of the city, and preached to a small congregation. This place being near to Shanghai, has been often visited by foreigners, and some of them have behaved so improperly, that they are an object of aversion rather than a curiosity.

Reached *Ta-Tsong* in the evening.

Sunday, Nov. 8th.—Entered the city by the west gate and walked nearly to the east gate, distributing Bibles and tracts. Stopping at a store to give a book, a crowd collected before the door, when I declared to them the terms of salvation through a crucified Saviour. In the afternoon, too unwell to preach.*

Nov. 10th.—Reached *Lok-Dzuk*, a town of thirty-five thousand inhabitants, which, I understood from several persons, had never been visited by a missionary. Distributed a large number of Bibles and tracts, and preached; with but very little comfort to myself, and, I fear, but little benefit to my hearers. The people were so intent on seeing the foreigner, that they paid little attention to his message. Stopped at a small town—gave away books and preached. As no one had been here before, I had a large congregation. They behaved quite well.

PREACHING FROM PLACE TO PLACE.

Nov. 11th.—After breakfast, went through several of the principal streets of *Doong-le*, a town of about thirty thousand people, and distributed books. The conduct of the people showed plainly that this place had very seldom, if ever before, been visited by a foreigner. Some would jump back, evidently a good deal startled, when I would hand them a book. Others would decline them, as at *Lok-Dzuk*, till assured by the boatman that they were given. Stopped on a corner of a street, hoping a crowd would collect and give me an opportunity of preaching; but it was raining and they did not turn out. Chinese prudence is greater than Chinese curiosity.

Nov. 12th.—This morning preached once inside and once outside the city of *Ng-Kong*, and in both places gave books. At *Pah-Tsak*, a town of twenty-five thousand people, I distributed books, and preached in the street to about two hundred attentive listeners. I give the population of

* I was so much pleased with the quiet and order of *Ta-Tsong*, that Mr. Liggins and myself have visited it together, and have determined to return again, to make an effort to rent a house and live there. *Ta-Tsong* offers more advantages for carrying on a successful mission, at the present time, than any place we have seen. It is a "foo" city, to which scholars to the number of three thousand, resort every year to pass their literary examinations. The people are remarkably well disposed towards foreigners. Its population is about one hundred thousand.

these places, as it will convey some idea of the immense number of people in this province. The towns are but a few miles apart. From *Doong-le* to *Ng-Kong* is four miles, and from *Ng-Kong* to *Pah-Tsak* is ten.

PREACHES IN A TEMPLE.

Nov. 13th.—At *Bing-Mong*, preached in the *Zung-Wong* temple, and distributed books through the town. Population, sixty thousand. Reached *Tsung-dzuk-a-yuen* of one hundred thousand inhabitants, where I gave Bibles and tracts, but did not preach, as my throat was affected by speaking in the open air. At *Nón-Dzing*, a town of one hundred and twenty thousand inhabitants, distributed books. The crowd was so very noisy and unmanageable, that I walked on, hoping in this way to get out of it. But a large number followed, shouting and screaming at the top of their voices. Having gone about four hundred yards from the town with this not very agreeable escort, I found that the boat, contrary to my directions, had stopped, so I had to retrace my steps. This was a signal for renewed shouting, and several times, when my back was turned to them, they threw dirt at me. Several of the leaders seemed to be intoxicated. In all the places visited, this is the first time I have received any ill-treatment, and it encourages us to think that the opposition to foreigners is not from the people, but from those in authority above them.

Nov. 14th.—Afternoon; arrived at *'Oo-Chow*, and distributed books within the city. As the boat was passing out of the water-gate, some boys threw down stones to the great annoyance of the boatmen. No one was struck.

Sunday, Nov. 15th.—Preached once within the city and once outside.

Nov. 16th.—At *Ling-'Oo*, a town of thirty thousand inhabitants, distributed Bibles and tracts, and preached to a congregation of several hundred persons. Reached *Song-Ling*, a town of one hundred and fifty thousand inhabitants, where I gave away books.

Nov. 17th.—Arrived at *'Oo-Tsung*, a town with a population of two hundred thousand; distributed books, and preached in front of my boat, to a large congregation, which was more orderly than any I have had for several days. I understood that this place had never been visited by a missionary. Afternoon, gave books at *Sing-Dzang*.

Nov. 18th.—Distributed Bibles and tracts in *Ka-Hiung*, a “foo” city with a population of three hundred thousand. Visited the *En-yeu-lue*, the residence of the Emperors, *Kaag-Ille* and *Jen-Loong*, when on a visit to *Ka-Hiung*. It is built on a little island, in the midst of a beautiful sheet of water, near to the city. Reached *Bing-'Oo* in the afternoon, and found that Mr. Williamson, of the London Missionary Society, had been compelled, by severe illness, to return to Shanghai. A mission had been commenced here, under favorable circumstances, by Mr. Burden, of the Church missionary society, and Mr. Aicheson, of the A. B. F. C., but had been abandoned after six months, as it was necessary for Mr. Burden to remove to Shanghai. A short time afterwards Mr. Williamson went

there to live, and carried on the work till forced by ill-health, to return home. The Mandarins have not interfered, though they must have known that foreigners were residing there.

Nov. 20th.—Preached this morning at a little village, while waiting for a favorable tide. Reach home at night.

CHURCH MISSIONARY SOCIETY.

SPECIAL MEETING ON THE INDIAN CRISIS.

A SPECIAL MEETING of the Church Missionary Society, England, on the Indian Crisis was held in the large room, Exeter Hall, on Tuesday, January 12th; the Lord Archbishop of Canterbury, Vice-Patron in the Chair.

Prayer having been offered, and Isaiah xxvi. read by the Rev. W. Knight, the Meeting was addressed by the Chairman. The Rev. H. Venn then read the following statement:—

“The Committee lay before this Special Meeting, a brief statement of the measures which they have already adopted in reference to the Crisis in India, as well as of those which they propose to adopt, when that land, through the mercy of God, shall have been restored to tranquillity.

“When tidings of the revolt first reached England, a few voices denounced Missions as one of its causes. But these voices have been silenced by the unanimous verdict of acquittal, pronounced by statesmen, by public journals, and by the best informed classes of society. As each successive mail brought its direful accounts of the extent and depth of the calamity, a solemn impression pervaded the national mind of England that the hand of God was in the visitation, and that His voice called us to consider our ways in respect of our Christian responsibilities towards that benighted land. On the approach, therefore, of the day of public humiliation appointed by Her Most Gracious Majesty (October 7, 1857,) the Committee ventured to put forth an address on the Christian aspect of the Indian crisis. Having had the largest share in the efforts hitherto made for evangelizing India, they are acquainted with the obstructions which impede the attainment of their object. These obstructions have partly arisen from the course of Government, partly from the apathy of the Church. An overwhelming national calamity has now awakened the Church, and has made ‘India’ a great national question, not a mere problem for statesmen or military commanders; and Christian men must not shrink from sharing the responsibility, imposed by the British Constitution upon all good citizens, for the faults or shortcomings of the Government.

“The views of the Committee on the Christian duty of the Government of India have been embodied in a Memorial to the Queen, and in an accompanying explanatory statement. They do not propose that Memorial

for adoption to the present Meeting: for they conceive that its weight will depend upon the well-considered judgment of each person who signs it. They trust, also, that the friends and supporters of Missions throughout the country will study this great question, and by petitions to Parliament, and by communications with their representatives, help to secure a more Christian policy in the future government of British India.

“The Committee, having thus dealt with the more general question connected with the progress of Christianity in India, address themselves to the duties belonging to their more special province of Missionary agency.

“They entertain, in common with the conductors of all other Missionary Societies, the solemn conviction that God has called the Christian Church, by His late dispensations, to new and greatly-enlarged efforts for the conversion of India, and has opened a wider door than ever for its accomplishment.

“Yet here the Committee feel bound to notice an inquiry, which has been sometimes made with no friendly intentions, What success have Indian Missions as yet achieved? Under ordinary circumstances it would be superfluous to notice this inquiry. But every question connected with India must now be sifted to the bottom; and therefore those who desire to be fully informed upon this point are referred to two pamphlets, entitled, ‘The Results of Missionary Labors in India,’ and ‘The Statistics of Missions in India,’ compiled in 1852 by Mr. Mullens, an experienced and able Missionary in Calcutta, published on the spot, and subjected to the careful revision of a Missionary Conference.

“The Committee will quote but one sentence of these documents: ‘A complete inquiry into the statistics of Christian Missions in Hindustan exhibits those Missions as occupying a higher position, and as being blessed with larger fruits, than previous researches had ever before shown, or their warmest friends had ever anticipated.’

“The Annual Reports of this Society have borne frequent testimony to the genuine Christian character of the native converts. But the present crisis has not only brought out their character, and tested their fidelity, but it has also exhibited the estimation in which they are held, even by their unconverted countrymen. The largest body of native converts are in South India, and they, upon the breaking out of the mutiny, nobly professed their loyalty, and offered their aid to the Governor of Madras in any way in which their agency could be employed at this crisis. The native Christians of Kishnagurh, in Bengal, exhibited the same spirit. In the North-west Provinces there were, at the time of the outbreak, between 2,000 and 3,000 native Christians, connected with different Missionary Societies, scattered in various stations; and, to the praise of God’s grace, it is reported that, as a body they have stood firm to their God, and to their allegiance to the Queen. They have shared, everywhere, the same losses and the same sufferings, even to martyrdom, with

European Christians. It has not yet been ascertained that more than a few individuals amongst them have been induced by fear to renounce their Christian religion ; while at Bareilly and Futtehghur 100 are said to have perished with the Europeans. At Delhi, a native preacher, Waylayat Ali, a Mohammedan convert, suffered nobly for Christ under a cruel death. At Amritsar, a native pastor, Daoud, a converted Sikh, was living in the midst of an excited population, who abused the native Christians, and warned them that their days were numbered. Upon his being invited to remove to a place of safety, he magnanimously replied that he would rather die in his house than flee, as he daily exhorted the people not to fear them who can kill the body, but to fear God. At Allahabad, a native preacher, Gopenath Nundy, the companion of Ensign Cheek, endured cruel torments with unshaken fidelity, sustaining himself by repeating the verses, 'Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad : for great is your reward in heaven : for so persecuted they the prophets which were before you.' (Matt. v. 11, 12.) In other districts, where the converts were not exposed to the rage of mutineers, they found protection with their heathen countrymen. Two catechists of this Society were located in a village twelve miles from Benares, in the midst of a heathen population. When the whole surrounding country was scoured by plunderers and murderers, the Missionaries at Benares invited those two catechists to come to them for safety. But the villagers remonstrated against their leaving, and pledged themselves to their defence ; and they have continued their peaceful labors throughout the revolt. At Gorruckpur this Society has a Christian village comprising 200 native Christians with a church and schools. The Government thought it right, from its proximity to Oude, to remove all the Europeans and the treasure to other stations. A Hindu rajah came forward and guaranteed the protection and safe custody of the Christian village, and of all the Mission property ; a written list was signed by himself, and given to the Missionary upon his departure, that all might be delivered up again safely when all the troubles should be over. The station at Gorruckpur was immediately occupied by Oude mutineers, and the green flag unfurled upon the Residency, but all has been peace in the Christian village, by the latest accounts.

"The fidelity of the native Christians has given them a new position also in the sight of Europeans in India. Their help has been earnestly sought by those who had been deserted by their heathen attendants in their hour of need. The local authorities at Benares and Agra have invited them to enlist as policemen, and as gunners ; and in the Punjab a Commissioner has thrown open the public service in his department to any who may be qualified for admission.

"Such proofs of the genuineness of native Christianity are encouraging,

if viewed only as the results of past Missionary labor. That a large proportion of the converts are infirm and immature Christians, is confessed by all. But many bright exceptions there are ; and these are the staple from which native teachers may be obtained. The hopes of Missions centre in native agency, under European superintendence ; and now the quality of such an agency may be known and read of all men.

“ The Committee have reason to thank God that, though much of the property of the Society has been destroyed, not one of their Missionaries has perished. They sympathize with their elder sister, the Society for the Propagation of the Gospel, in the loss of her valued sons ; and with other Societies so afflicted. They admire the faith in which those bereaved Societies have appealed for fresh candidates to be baptized for the dead ; but in their own case they trust that motives of gratitude to the God who has preserved the lives of their brethren, may also prevail for the increase of their ranks.

“ When to the prospects abroad is added the consideration of the present awakened zeal of the Church at home in favor of Indian Missions, a ground is laid for bright anticipations of future results, if only the adequate means be supplied for enlarged Missionary operations. The Committee have ventured, therefore, to put forth an appeal for increased contributions, and to summon this Special Meeting. And now, on the present solemn and important occasion, in humble dependence upon the presence of Christ, promised specially to the Missionary exertions of His Church, they state their belief that the time is come when the evangelization of the whole of India may be proposed to the Christians of Europe and America as an object to be aimed at, or at least to be kept in view, in laying out all future plans of operation.

“ Hitherto the efforts of Christendom on behalf of India have been few and feeble. There is not more than one European Missionary to half a million of its inhabitants, and vast tracts of country, comprising many millions of souls, have never heard the sound of the gospel ; and not one in a thousand of India’s sons and daughters has embraced the faith of Christ.

“ The Committee rejoice in the fact, that more than twenty Protestant Missionary Societies of Europe and America have directed their efforts to India. The Lord has given spiritual blessings to all ; thus owning their laborers as sent forth by Himself. Though each Society may follow its own form of discipline, each presents to the natives, as the pearl of great price, one common salvation. There is no difficulty in the native mind in recognizing the essential unity of the Church of Christ, under the strong contrast and the essential difference between the true and false religions. The future of the native church may well be left in the hands of the Great Shepherd and Bishop of souls. Let the preaching of the faith of Christ throughout all India be but the first great object. Let it be entered upon

with renewed vigor in the name of the Lord, and in the spirit of harmony and Christian sympathy, by all Potestant and evangelical Christians, as the special work of this day and generation.

“With this end in view, the Committee will anxiously consider how they may best dispense the additional means which may be placed at their disposal. They will review the map of Indian Missions, both in reference to the labors of other Societies, and also in reference to the most influential races, and the most commanding situations of India. All will, however, depend, under God, upon the response which the friends of the Society will make to this appeal towards the realization of these blessed prospects.

“On the present occasion, the Committee will refer only to the North-west Provinces as the disturbed districts of India. Many stations in these districts need immediate help. Gorruckpur, on the confines of Oude ; Bhagulpur, with its Santal tribes ; Jubbulpur, for Central India. In the Punjab, Amritsar, Peshawar, and Multan, require additional laborers ; and the claims of the Punjab upon England’s gratitude will be allowed by acclamation. The Society also stands pledged to Oude, in some degree, by the acceptance of an offer of £1,000 for the first Missionary sent there ; but in a far higher degree by the earnest invitation of one of India’s noblest statesmen and heroes, the late Sir Henry Lawrence. It was he who prompted the Society to send its Missionaries into the Punjab upon his first settlement of the country ; he generously contributed to their support ; and he desired that the Society’s Missionaries might enter Oude concurrently with the establishment of his own Civil Government. The Missionary occupation of Oude is now become doubly incumbent upon this Society, when it shall be given back to British authority.

“Such is the ground on which the Society pleads for a *Special Indian Fund*. If the enterprise is to be taken up on the principles already suggested, a large annual increase of funds will be required. The Committee thankfully acknowledge many encouraging promises of support which they have already received. They will need, however, the continuance of such report from year to year. They will need contributions from the wealthier classes, as they have long received them from the poorer classes—weekly, monthly, quarterly contributions, as the Lord prospers them.

“The Committee humbly trust that men will not be wanting for the work. They have lately received an increase of Missionary candidates. They believe that this supply has been granted in answer to prayer, and they would earnestly repeat the appeal, often addressed to their friends and supporters on such occasions as the present, to bear continually their need of additional laborers on their hearts before the Lord of the harvest.

“Let the words of the prophet of old be our encouragement—‘ Thus saith the Lord, the maker thereof, the Lord that formed it to establish it, the Lord is his name : Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not.’ ”—Jer. xxiii. 2, 3.

The Resolutions were as follows :—

Moved by the Right Hon. the President ; and seconded by the Lord Bishop of London, V. P. : supported by Hon. A. Kinnaird, V. P., and by the Rev. C. Reuther, Missionary from Jaunpur, Benares :

I. That this Meeting recognizes with deep reverence, the visitation of God in the recent calamities of India, as calling them to self-abasement under His mighty hand for past national sins, and to the more faithful discharge in time to come of all national duties, especially in respect of the many millions of our native unevangelized fellow-subjects in British India.

Moved by J. C. Colquhoun, Esq. ; seconded by John F. Thomas, Esq., member of Council at Madras :

II. That a Christian nation entrusted with the government of a people ignorant of the true God, and suffering under the social and moral evils inseparable from false religions, is bound to commend the true religion to the acceptance of its subjects, by such measures as consist with liberty of conscience, and with the principles of a just toleration.

Moved by the Bishop of Winchester, V. P. ; seconded by the Rev. Henry Venn Elliott, Perpetual Curate of St. Mary's, Brighton :

III. That the past success of Indian Missions ; the recent proofs given by native Christians of fidelity to their Saviour, and of loyalty to the British Crown ; the preservation of the lives of the Society's Missionaries ; and the awakened sense of national responsibilities in the Church at home, all combine to excite to praise and thanksgiving towards God, and call upon the friends of the Society for a special effort to enlarge and strengthen the Indian Missions, and for their continued prayers that God may bless the work, and ' send forth laborers into His harvest.'

Moved by the Rev. John Hobson, Chaplain at Shanghai, China ; seconded by the Rev. Dr. Miller, Rector of St. Martin's, Birmingham :

IV. That this Meeting desires on the present occasion to record its earnest expectation of the speedy removal of obstacles of all kinds to the success of Christian Missions, and its solemn pledge of renewed zeal in the work, and of its cordial sympathy with all other Protestant Societies engaged in advancing the Kingdom of Christ throughout the whole world.

The Benediction having been pronounced by the Chairman, the Meeting separated. Collection, £98 8s. 3d.



THE REV. GOPENATH NUNDY AND HIS FAMILY BEFORE THE MOULWI.

SCENES OF SUFFERING IN INDIA.

THE REV. GOPENATH NUNDY AND ENSIGN CHEEK.

THE Rev. Gopenath Nundy, a native Missionary of the American Presbyterian Board, was stationed at Futtehpur, where he had been a faithful laborer for several years. When the insurrection broke out, he and his family escaped without much difficulty to Allahabad. Finding the fort much crowded with European families, and thinking that, as a native, he could make his way in comparative safety, he set out, with his wife and two children, for Mirzapur. They had not gone far before they fell into the hands of robbers, who stripped off their clothing, and otherwise cruelly treated them. With difficulty they returned to Allahabad. Of their subsequent sufferings he has drawn up the following narrative, which is taken from the pages of the "Foreign Missionary :"

"We inquired of our host about the fort, and the fate of the Europeans who were in it. The poor man, as far as his knowledge extended, said the fort was taken by the mutineers, and its inmates murdered. This sad news, at this critical time, grieved us greatly, and brought us to utter despair. Our host, seeing us in such a state, said that a moulwí had come from Kurria with some men, to shelter and help the distressed and afflicted, without any distinction of creed or color. This was rather cheering news, and we made up our minds to go to him. About sunset we directed our course towards that side, and when we came near the police station-house, we found out that he was hostile to the English ; and all the Christians, whether European or native, brought before him were massacred. This greatly alarmed us, but to turn our course in any other direction then was utterly impossible, as we were surrounded by thousands of infuriated Mussulmans ; so we made up our minds to go to the moulwí, and throw ourselves on his mercy, to do with us as it pleased him, either to kill, or spare our lives. Accordingly we went to him, but, before reaching his place, our lives were often in jeopardy, by those who surrounded us, for they wanted to kill us, but we besought them not to do so until we had an interview with their head, the moulwí. They accordingly brought us to him. We found him seated on a chair, attended by a number of men with drawn swords, and he put the following questions to us, viz. : 'Who are you ?' 'A Christian ?' 'What place do you come from ?' 'Futtehpur ?' 'What was your occupation ?' 'Preaching and teaching the Christian religion.' 'Are you a Padrè ?' 'Yes, Sir.' 'Was it not you who used to go about reading, and distributing tracts in the streets and villages ?' 'Yes, Sir, it was I and my catechists ?' 'How many Christians have you made ?' 'I did not make any Christians, for no human being can change the heart of another ; but God, through my instrumentality, brought to the belief of His true religion, about a couple of dozen.' To

this the man exclaimed in a great rage, and said, ‘Tobah ! tobah ! (fy ! fy !) such a downright blasphemy ! God never makes a person a Christian, but you Kaffirs—Infidels—pervert the people. He always makes Mohammedans, for the religion which they follow, is the only true one. How many Mohammedans have you perverted to your religion ?’ ‘I have not perverted any one, but, by the grace of God, ten were turned from darkness into the glorious light of the Gospel.’ Hearing this, the man’s countenance became as red as hot iron, and he said, ‘You are a great haramzuda (a wicked rogue). You renounced your forefather’s faith, and became a child of Shoytan (Satan), and now use every effort to bring others in the same road to destruction. You deserve a cruel death ; your nose, ears, and hands should be cut off at different times, so as to make your sufferings continue for some time, and your children be kept in slavery.’ To this, Mrs. Nundy said to the moulwi, ‘You will confer a very great favor by ordering to kill us all at once, and not torture us.’ After having kept silent for awhile, he exclaimed, ‘Soovan Allah ! (Praise be to God !) You appear to be a respectable man : I pity you and your family. I, as a friend, advise you to be Mohammedans : by doing so you will not only save your lives, but will be raised to a high rank.’ My answer to this was, that we preferred death to any inducement he could hold out. Then the man made an appeal to my wife, and asked her what she meant to do. Thank God, her answer was as firm as mine. She said she was ready to sacrifice her life in preference to any inducement he held out as to the renouncement of the true religion of Jesus. The moulwi then asked if I had read the Koran. My answer was ‘Yes.’ He then said I could not have read it with a view to be profited by it, but simply picked passages to argue with Mohammedans. However, he said he would allow us three days’ time to think over the matter, and then he would send for us, and read a portion of the Koran : if we believed, and became Mohammedans, all right and good, but if otherwise, our noses were to be cut off. We further said there was no occasion to wait till that time : as long as God continues His grace we will not renounce our faith ; so he had better at once order our heads to be taken off. He then pointed to his people to take us to prison. It was a part of the Sarie, where travelers put up, guarded by his men, with drawn swords, not very far from him.

“While on the way to the prison, I raised my heart in praise and adoration to the Lord Jesus for giving us grace to stand firm, and to overcome all the temptations which the moulwi held forth ; and, while repeating the 11th and 12th verses of the 5th chapter of St. Matthew, I thanked Him for counting us worthy to suffer for His name’s sake. When we reached the place of our imprisonment, we found two other Christian families, one native and the other European ; the former from Mr. Hay’s

printing establishment, and the latter, Mr. Conductor Colman, his wife, and five children. We felt extremely sorry, seeing them thrown in the same difficulty as ourselves. After conversing and relating each other's distress, I asked them to join with us in prayer, to which they all of them readily agreed; and when we knelt down, one of the guards came and gave a kick on my back, ordering me to keep quiet, or pray according to Mohammedan form. Our lips were truly closed, but our hearts were in communion with Him who required the emotions of our hearts more than the utterances of our lips. Next day, Ensign Cheek, an officer of the late 6th Native Infantry, was brought in: he made his escape when his regiment rebelled, and his bearer took him on the other side of the river Ganges. There he was attacked by a Jemadar, and some other people, who wounded him most cruelly. He made his escape from their wicked hands, and hid himself for three days. At nights he used to hide himself on a tree, and, during the day he kept himself under water, with his face above the water. At last, when he was exhausted, and could not keep himself hidden any longer, he was brought, with severe and putrified sores, to the moulwí, as a prisoner, who sent him where we were. I mention this simply to enable you to conceive the extent of the awful cruelties perpetrated towards every Christian, without any distinction of color or nation; even the poor helpless women and children not exempted. Such barbarity was even not heard amongst the most savage nation of the earth. Since the good government of the English has come into this country, which is exactly one hundred years, we have enjoyed peace and tranquillity in every respect; whereas, prior to this, the country was in a dreadful state of anarchy and despotism under the Mohammedan government. May God of His infinite mercy direct the movements of our rulers, and restore once more that peace and quietness which we had before, by giving victory over the enemies, and that His blessed cause may be uninterruptedly promoted throughout the length and breadth of this benighted land!

"I resume my narrative. Poor Ensign Cheek's sufferings were excessively great and severe; he was unable to sit up or lie down on the bare ground, which we all had to do; but I, a prisoner, and hated the most, yet felt it my duty to do what I could to relieve the agonies of poor Cheek. I went up to the daroga (jailer), and begged him hard to allow him a *charpoy* (coarse bedstead). The hard-hearted jailer condescended to grant my petition, with the greatest reluctance, and though he gave a charpoy, yet it was a broken one, for their object was to see how much we could suffer. He was in a state of fainting, and evidently sinking, as he had had no food for three days and nights. We had a little cherttoo and gur, which we brought with us before coming to the prison, and which I turned with a little water into a kind of gruel, and gave it to him. Taking this, and drinking a full mud-pot of water, he felt greatly refreshed, and opened his eyes. Finding me a fellow-prisoner, and a Missionary, he opened his

heart at once to me, and told the history of his sufferings ; he also requested me to write to his mother in England, and aunt, which I intend to do as soon as I can spare time. The wicked daroga, finding that I was attentive and kind to poor Cheek, ordered my feet to be fastened to the stocks, after which they removed me into a different place, thus causing a separation, not only from Ensign Cheek, but from my poor family. To this I made a great resistance, and a body of the rebels fell upon us with weapons, and forced my feet into the stocks, at the same time holding out the offer of pardon, if I became a Mohammedan. They dragged my poor wife by the hair, and she received a severe wound on the forehead. While they were maltreating us so cruelly, poor Cheek cheered our spirits by saying, ‘ Padre, Padre, be firm, be firm, do not give way.’ His meaning was, do not become Mohammedans.

At this time the danger of our lives was most imminent, and the temptation was strongest, but the Lord delivered us from their wretched designs, and rescued us from the snares of Satan. To aggravate my sufferings, they put me out with the stocks in the hot burning sun. But notwithstanding all the exposure to the sun, and hot winds, and privations, our gracious Heavenly Father did not permit the disease in my head to be increased, but it remained as it was before.

We were in the prison from Wednesday the 10th to Tuesday the 16th. All this time our sufferings were great, indeed ; for our food we received only a handful of parched grain in the middle of the day, and at night a single *chapaty* (a cake made of course flour, about three ounces in weight). Water was supplied only twice daily, and that sparingly. Every five minutes the Mohammedans would come and threaten to take our lives, if we did not become Mussulmans. Once an ill-educated moulwí came with a portion of the Korán, and read a part from it. When I asked the meaning thereof, he could not give it, as he himself was ignorant of it. To this I answered, ‘ How can you expect to make proselytes of others, when you yourself do not understand what you read ?’

Instead of the moulwí sending for us on the third day, as he arranged at first, he came himself on the sixth day, and, drawing near to us, he inquired of the daroga where the Padre prisoner was ; and when I was pointed out, he asked me if I were comfortable. My answer was, ‘ How can I be comfortable, when my feet are in the stocks ? but I take it patiently, as it is the will of our Heavenly father ?’ I then begged of him to order a little milk to be given to our baby, which was in a state of starvation. He reluctantly gave the order, which was never executed.

The moulwí left nothing untried to make us converts to his faith. He made our sufferings of the worst kind, threatening to take our lives every moment ; and yet why he spared us I cannot tell. It was, I believe, that he thought it would promote his glory,, and that of his religion, by making us converts and preachers of the same, more than by killing us, who

are but natives like himself. Whatever it was, this much I know, that the finger of God directed the whole course. He sent these dangers and difficulties, no doubt, to try our faith, and gave us grace sufficient to make a full confession of it before the world. The saving of our lives was a miracle, for they were no less exposed than that of Daniel of old. Thanks be to the all-protecting hand of God !

“ On the sixth day of our imprisonment, that is, on the 15th of June, Captain Brazier came out with some European and Sikh soldiers, to meet the enemy ; he had a regular fight not far from the place where we were confined, and totally defeated them.

“ The next morning, about three, A. M., the enemy retreated, and forsook Allahabad, leaving us prisoners. When we saw that they were all gone, we broke the stocks, and came into the fort, where our Missionary brethren, Messrs. Owens and Manis, rejoiced, and welcomed us in their quarters. They all heard that we had been killed by the mutineers.”

MISSIONARY SCHOLARSHIPS—MISSION SCHOOLS.

WE take the following from one of the publications of the Presbyterian Board of Missions. The result of their experience in the matter of having certain children in the Mission Schools supported by the contributions of particular Sunday Schools or individuals, agrees entirely with our own. The method here spoken of is, and has ever been, a favorite one in many of the Sunday Schools of our Church ; for that reason we have hesitated to say that the plan is entirely impracticable and must of necessity be abandoned ; we have however said to those asking information on this subject, that the difficulties are many, and that no promise could be given of a full carrying out of the wishes of parties applying to the Missions to have children taken up and named after persons in this country. The nearest approach to it which we can venture to promise, is the founding of scholarships bearing such names as contributors may choose, leaving the same free from any stipulations in regard to the particular children who shall enjoy the benefit of those scholarships.

“ It is considered deeply important to enlist the children of the Church in

the work of Missions. As a means to this end, the plan has been somewhat extensively adopted, of Sunday-schools supporting each a scholar in some Mission-school, by the contribution of \$25 a year. About three hundred of these scholarships are now on the lists of the schools connected with different Missions.

This method of promoting the Missionary work was adopted by some of the older Missionary Societies, and was found to be in use when our Board was formed. Moneys were offered to the treasury of the Board for this special object ; and although serious doubts were then felt as to the expediency of this method of doing good, it was still considered desirable to attempt to carry it into operation. The great advantage attending it is the special interest likely to be awakened in the minds of children, by their having a scholar of their own to be supported by their donations. The reports or letters of these scholars, received from time to time by the Sunday-schools, no doubt add to the interest of this plan of Missionary agency.

On the other hand, it is found to be difficult, if not impracticable, to furnish special reports or letters from these scholars. They are commonly not far enough advanced, or not able to write letters themselves ; some do not stay long in school ; others turn out badly ; while the Missionaries seldom have either time or strength to prepare minute reports concerning each of the scholars. The result is, as the trial of years clearly shows, that in a majority of cases this plan of proceeding ends in greater or less disappointment ; in some cases, however, it has worked well, but these are very few.

A more serious objection to this method is, that it tends to limit and confine the views of our children to a narrow object in the field of Missions. This is the tendency of the plan ; it may be guarded against, and the plan itself may certainly be used as a starting place for enlarged views and efforts, as is often done ; and yet the tendency remains, and cases not a few may be cited in which Sunday-schools, able to support the Missionary work to a large degree, are contented with supporting a single scholarship. In other instances, the Sunday-school has fallen off from the Missionary cause altogether, because the scholar has not met the expectations that were formed.

This subject has often received the consideration of the Executive Committee, and they would long ago have recommended the discontinuance of this plan, but for their wish to carry into effect the preferences often expressed for this method, and their desire also to see its merits fully tried.

It is not considered judicious to resort to what may, without offence, be called *expedients*, in order to interest the minds of the children of the Church in the subject of Missions. The Committee regard it as best to rely on the general merits of the cause, as learned from Scripture, and as taught by Providence ; and on these, as presented by our ministers,

parents, and Sunday-school teachers, as the great means of securing the co-operation of the children and youth of the Church in this work of God. In aid of those on whom the instruction and training of the children properly devolve, information of a suitable kind is furnished, with Missionary arguments and examples, through the medium chiefly of the periodicals of the Board. Beyond this, it is doubtful whether any general agency can be employed to advantage, certainly none that can take the place of the varied efforts, which are within the province of the appointed guardians and teachers of our youth.

To those who prefer a special object, however, it is recommended that the *Mission-schools* should receive the contributions of children, though not to the exclusion of other parts of the Missionary work. They form a most important part of the Missionary work. Their support is an object easily understood, and the idea is one of touching interest, that by means of them our Christian children may give the Gospel to the heathen children, so far as these are within the reach of the Missions. The reports of these schools would be the common property of all who contribute to their support; and thus, with much less risk of disappointment, a greater number and variety of reports would be brought before each Sunday-school.

Beginning with the support of these Mission-schools, our beloved children should not have their attention confined to them, however; but should be trained to regard with interest all the parts of that great work, which in a few years must devolve upon them. With these remarks, we append a Minute recently adopted by the Executive Committee:

“The Committee took into consideration the plan of scholars in the Mission-schools being supported by Sunday-schools or individuals; and it was agreed that while existing arrangements may be continued at the option of the donors for the time specified when they were made, it is not expedient to receive additional scholarships on this plan. It was further agreed that it should be recommended to those who prefer a special object to make contributions for the support of the Mission-schools, though not to the exclusion of other parts of the Missionary work.”

LESSONS FROM THE HEATHEN.

Good lessons may be learned sometimes of heathen parents. Missionaries tell us that when the devotees of Juggernaut are driving the idol car through the streets, mothers may be seen placing the tiny hands of their infants upon the ropes, thus early teaching them the duties and practices of idol worshippers.

Here we may discover the secret of that tenacity with which idolaters cling to their heathen rites. They are ready to sacrifice their richest treasures, even their wives and babes, to appease a supposed angry God.

They will endure torture and suffering almost unparalleled, to atone for their sins. They run through fire with unprotected feet, walk upon the points of nails and spikes, and walk upon their hands for weary miles, all to secure the favor of an idol God.

Why this unyielding adherence to their religious forms? One reason, and perhaps the principal one, is found in the early training of the child. Before it can pull an ounce, its little hands are laid upon the ropes, when the car of Juggernaut is dragged along. Its eyes behold, its hands feel, and its senses are made alive to the rites and forms of a parent's religious creed.

How different it is with children in this Christian land? Even pious parents do not think of impressing their little ones religiously thus early in life. Some appear to think that twelve or fifteen years is early enough to begin their definite religious instruction. They have little faith in early conversions, and doubt very much the propriety of admitting children to the church. Such parents need to learn of heathen mothers the art of training children up in the religion of their fathers.

A missionary says that in the South Sea Islands, the mother goes to the temple with the required offering, even before the birth of the child, where the priest performs the ceremony of infusing "the spirit of the god" into the child. Christian mothers, with equal confidence in the Father of all, might infuse somewhat of the spirit of the gospel into their offspring, before they attain to six years of age. If the heathen infant may learn to pull the idol car, why may not the Christian child be taught to love and serve the Lord?—*Congregationalist*.

[From the Cavalla Messenger.]

BREAD SEEN AFTER MANY DAYS.

THE REPENTING MISSION SCHOLAR.

"CAST thy bread (bread-corn) upon the waters; for thou shalt find it after many days."

This text sets forth the duty and reward of benevolent effort. But especially is this true of the work of the spiritual laborer, who, in God's name, guided by God's Word and Spirit, casts abroad His seed. "*God's seed will come to God's harvest,*" quoth good old Rutherford.

Here is a case: *Eighteen years* ago, Rev. Dr. Savage was returning from Taboo to Mt. Vaughan. While passing along the coast through the Babo tribe, a little boy came out of one of the villages, and insisted on following him, though an utter stranger, to school. Whence he came, or why, the Doctor could not ascertain for some time. At length he learned that he was from a village built on the coast by a few people from the populous Tebo tribe, forty miles interior.

Faithful to his purpose, *Sa-kra* entered, and remained in school at Mt. Vaughan, a good boy, until he appeared to be truly converted, and was baptized, receiving the name of Franklin G. Smith. After some time, he fell into sin, and was tempted to go to sea. He was absent a number of years, and returned a hardened Krooman. Again he went to sea, and now God laid upon him the hand of affliction. In returning from Monrovia to Cape Palmas, he was in company with a Missionary, who, without knowing his former connections, was struck with his subdued, pious, manner; and when he reached Cavalla, he was again faithfully instructed and warned. He appeared affected, but was silent, and thus went home.

After this, it was reported that he had become very unwell, and had been sent by his relatives into the interior to their people. But during two years nothing definite could be learned concerning him.

At length in God's providence we send a Catechist to the interior Tebo tribe. Here he finds Franklin Smith. He is a poor, miserable invalid, But his afflictions have humbled, and, we trust, saved him. "Oh, that I had heeded my teacher's instruction! Oh, that I could now get them again!" Such were the words of the penitent scholar to the Catechist. May they be the expression of a heart reconciled to God!

INTELLIGENCE.

APPOINTMENT TO AFRICA—Dr. S. B. D'Lyon has been appointed Medical Missionary to Africa, and expects to embark for Cape Palmas on the 1st of May, in the ship *Mary Caroline Stevens*, from Baltimore. Dr. D'Lyon has spent most of his life in Africa, to which country his family emigrated as Colonists many years ago. The Dr. is a graduate of the Medical School in Pittsfield, Mass.; the Foreign Committee are glad to avail themselves of his services, and hope that he will be spared to long and extensive usefulness in the Mission.

N. B.—Parties sending packages, &c., to be forwarded to our Missionaries, will please inclose to us a description of the contents and value of the same, as it will facilitate their clearance at the Custom House.

LIST OF PACKAGES, &c., received at the Office of the Foreign Committee, 19 Bible House, since March 15th, 1858.

FROM	FOR	PACKAGE.	No.	FORWARDED BY
N. Y., Rev. J. Rambo	R. H. McMorine, Af.	One box,	1	Ship, "M. C. Stevens."
" Mrs. Tracy,	Miss M. Williford, Af.	One parcel, ...	2	" " "
" " "	" " "	One box,	3	" " "
Va., H. P. Lefebvre,	Rev. C. M. Williams, China,	One box,	2	Ship, "Nabob."
" " "	Rev. E. W. Syle, Chi.	Six bbls. Flour,	4	" "
" " "	Rev. C. M. Williams, China,	One box,	6	" "
By Westcott's Express,	Rev. Wong Kong Chai, China,	One box,	3	" "
Ala., by ship, "Cahawba,"	Miss E. G. Jones, Chi.	One trunk, ...	5	" "
Phila., Robt. Grafen,	Rev. E. W. Syle, Chi.	One bbl.	9	" "
" " "	" " " "	One keg,	10	" "
" " "	" " " "	Three boxes, ..	11, 12 & 13	" "

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums, from March 15th to April 15th, 1858.

New-Hampshire.

Manchester—St. Michael's. ... 32 00

Vermont.

Bennington—Rev. Dr. Manser. 5 00
Jericho—Calvary 5 27 10 27

Massachusetts.

Andover—Christ, S. S. sup. F. Clark, Af. 7 30
Ashfield—St. John's S, S., for China 7 27
Auburndale—St. Paul's, for building Church at Hoffman Station, Af. 11 00
Boston—St. Paul's 85 50
" Trinity, for Af. 55 00
Marblehead—St. Michael's. 50 00
Medford—Grace 15 00
Millville—St. John's 8 00

Newburyport—St. Paul's, for Af. 50 00
Quincy—Christ Church 8 00
Taunton—St. Thomas', ½ 25 00
Vandeußen—Trinity 7 50
Waltham—Christ Ch., \$25; S. S. of do., \$5 30 00
Miscellaneous—Mrs. T. G. F. . 10 00 619 57

Rhode-Island.

* Wickford—St. Paul's. 23 50

Connecticut.

Birmingham—St. James' 50 00
Bridgeport—"Macedonia," for Af. 50 00
Cheshire—St. Peter's 9 00
East Haven—Christ Ch. 2 00
Fairfield Co., Trumbull—Long-Hill Parish 4 83
Litchfield—Easter offering of a Lady, for Africa 5 00
Monroe—Little Nellie's Easter offering, to aid C. C. H. in building St. James'. Af. 1 00
New-Milford—St. John's 38 00
Norwich—Christ Church 26 00
Watertown—Christ Ch. 20 00
" Miss H. P. B. 3 00 208 38

* \$21 50 were sent from this parish last year, which failed to reach us.

New-York.

Amenia—St. Thomas', Misses R. & M. H., for Af.....	2 00	
Brooklyn—Church of the Holy Trinity, S. S. (Infant Dep.), for China	28 40	
Cooperstown—Christ Ch., Women's Saving Fund of....	7 00	
Geneva—Trinity, from a S. S. Teacher of, for Rev. Mr. Hoffman's Ch., Cavalla....	1 00	
Hudson—Christ Ch.	13 55	
Malone—St. Mark's, S. S. M. M. Miss. Circle, for ed. of Margaret Marion Andrews, Af.	20 00	
New-York—Ascension, S. S., for the purchase of the whaleboat sent to Africa.....	237 70	
Christ Ch., add. for Af....	2 50	
Colonization Society, for scholarships in H. S., Cape Palmas.....	250 00	
St. Mark's, towards the salary of the first Missionary to Japan.....	200 00	
For Africa.....	100 00	
Piermont—Christ Ch., from S. G. H., for Af.....	3 00	
St. Mark's, towards the salary of the first Missionary to Japan.....	200 00	
For Africa.....	100 00	
Plattsburgh—Trinity, S. S., for ed. a child in Af.....	35 00	
Pottsdam—Trinity Ch.	9 00	
New-Brighton— $\frac{1}{2}$ of an Easter offering of a member of Christ Ch.	6 00	
Staten Island—Rev. W. G. French.....	1 00	
" Richmond, St. Andrews, S. S., Af. & Chi....	20 00	636 15

New-Jersey.

Clarksboro—St. Peter's, S. S., for Rev. Mr. R.'s Miss., Af.	7 00	
Morristown—Ch. of the Redeemer, for Af.	14 35	
" St. Peter's, \$53; for Af., \$2 50	55 50	
South Amboy—St. Stephen's...	27 50	104 35

Pennsylvania.

Brownsville—From a Lady, for ed. of Jas. L. B., W. L. B., Jas. J. P., Cavalla, Af....	95 00	
Cumberland—Emmanuel Par., \$29 for Af. and Chi.; S. S. do., for Af. and Chi., \$9 39, 38 39		
Honesdale—Grace Ch., Miss. Soc	50 00	
Huntingdon—From Rev. R. W. Oliver, for Af.	3 00	
Norristown—St. John's.....	30 95	
Paradise—All Saints'	5 00	
Philadelphia—Ch. of the Covenantant.....	81 00	
Do. St. Mark's.....	100 00	
Do. St. Peter's.....	50 00	
Do. Trinity Chapel, S. S. for Af.....	10 00	

Do. H. L., for Chi., \$5; Af. \$5	10 00	
Do. Willie, John and Kezie Wells, for Chi. and Af....	5 66	
Do. Chestnut Hill, St. Paul's, ed. Ann. Childs, Af.	20 00	
Pottstown—Christ Ch.	23 00	
Rockdale—Calvary, \$20; acknowledged gen'l in March No. Spirit of Miss., should have been for Af.	522 00	

Delaware.

Lewis—From "C."	5 00	
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Maryland.

Cecilton—St. Stephen's, for Af.	10 00	
Queen Ann's and Talbot Co.'s —St. Paul's Par.	40 00	
Washington, D. C.—Ch. of the Epiphany, S. S., for Ch. of the Epiphany, Cavalla, Af.	17 19	
Do. Sigma.	10 00	
Washington Co.—L. Cross-Roads, St. Mark's, for Af..	5 00	82 19

Virginia.

Accomac County—St. James' (black congregation), for Africa.....	2 00	
Albemarle Co.—St. Ann's Par., Christ Ch., \$41; from Ladies' Soc. of do. for ed. of boy in Chi., \$40.....	81 00	
Do. St. Paul's, Miss F. J., for Chi., (to be appropriated by Miss F. J.).....	10 00	
Do. do. Miss N. C., for Chi.....	10 00	
Do. do. Master W. F. G.	25	
Brunswick—St. Andrew's Par., from Robt. M.	2 00	
Charlestown—Zion Ch.	110 00	
Greenville—Meherrian Parish, Sewing Soc.	12 50	
Hanover Co.—St. Paul's Par., Immanuel Ch., Mrs. G. W. B., \$5; G. S. C., \$5.....	10 00	
Henry Court House—John R. Lee.....	20 00	
King George Co.—Mr. R. T., China.....	10 00	
Do. Mrs. V. T., Chi.....	25 00	
Do. Mrs. C. T., Chi.	5 00	
Lynchburg—Mrs. C. J., $\frac{1}{2}$	1 00	
Middleburg—Emmanuel	40 00	
Petersburg—Colored seamstress, for Chi.....	1 00	
Richmond—St. James' Church, from Frederick Bransford, for sup. 5 emigrant children under C. C. H., Af., for 1858.....	400 00	
Do. Mrs. M. B. C., for special use of Rev. C. C. H., Africa.	30 00	
St. Martin's Par.—C. D. Soc., for School under Rev. Robt. Nelson, Chi.....	1 30	
Staunton—A young lady, for Africa	2 00	
Williamsburg—Bruton Par....	5 00	778 05

North Carolina.

Fayetteville—St. John's, \$55; a member of, for ed. of J. W. Wright, Af., \$20.....	75 00	
Newbern—Christ Ch., Mrs. E. S., parishioner of.....	5 00	80 00

South Carolina.

Aiken—St. Thaddeus, \$15 57 for Af.; S. S. of do., \$6 for Africa.....	21 57	
Beaufort—T. M. B., for Af.....	6 00	
Bluffton—St. Luke's.....	23 29	
Do. J. S., a member of, for schol'ship in High School, C. P., Af.....	100 00	
Charleston—Calvary, \$23 89; do. for Af., \$3 31; S. S. of do. for Af., \$1 24; colored congregation of do., for Af., \$2 74; colored S. S. of do., for Af., \$3 12.....	34 30	
Do. Grace Ch., two ladies of, for Af.....	10 00	
Do. St. Peter's, \$25; for Chi., \$120; for Af., \$30; China and Af., \$72 53.....	247 53	
Cheraw—St. David's.....	8 00	
Georgetown—Prince George's Par., for Af.....	16 05	
Grahamsville—Ch. of the Holy Trinity.....	286 00	
Do. St. Luke's, a few slaves of, for Af.....	1 67	
Do. Trinity, for S. James Hoffman's Station, Af.....	7 50	
Society Hill—Trinity.....	5 50	
Waccamaw—All Saints' Ch., for enlarging St. Mark's Ch., C. P., Af., \$72 75; from Rev. L. C. L., of do., for scholarship in Native School, C. P., Af., \$20; from slaves of do., for enlarging St. Mark's Ch., C. P., Af., \$16 62.....	109 37	876 78

Georgia.

Augusta—St. Paul's, for Af....	30 58	
Columbus—Through Messrs. D. & D., for ed. Wm. D. Cairns, Af.....	20 00	
Do. From Mrs. H. H. M., for Bp. Payne's Miss., Af.....	5 00	
Do. Anonymous, \$20, ed. C. F. H., Af.; \$25 ed. scholar in Rev. Mr. L's School, Shanghai.....	45 00	
Lexington—Through Dr. Henderson, from Mrs. C., for ed. native child, Af.....	5 00	
Savannah—St. John's, S. S., for Chi. and Af., ed. a child in each.....	45 00	
Do. St. Stephen's (colored) Chapel, for Af.....	4 00	154 58

Florida.

Jacksonville—St. John's, for Af.	18 50	
Palatka—St. Mark's.....	17 62	

St. Augustine—Trinity, for Af.	24 00	60 12
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Alabama.

Greensboro—St. Paul's.....	33 50	
Mobile—Trinity.....	37 03	
Uniontown—Ch. of the Holy Cross.....	10 00	89 53

Mississippi.

Pass Christian—Trinity.....	35 00	
Do. Trinity, Female Seminary, Rev. T. S. Savage, Principal, from the Missionary Soc. of do., for the ed. of a native girl in Miss. School, Af.....	20 00	55 00

Ohio.

Cincinnati—St. John's, a Communicant of, for Rev. Mr. Rambo's work, \$20; two Communicants, for do., \$10; S. S. of do., for O. Asylum, C. P., \$75; gen'l, \$343 47.....	448 47	
Clifton—Calvary. S. S., for Af.	53 00	
Columbus—Trinity, S. S.....	50 00	
Gambier—Harcourt Par., \$65 for Af.; semi-annual pt. ed. Olin Wing, Af., \$10.....	75 00	
Springfield—Christ Ch., \$25; S. S. of do., \$7.....	32 00	658 47

Illinois.

Chicago—Ch. of the Holy Communion, $\frac{1}{2}$	12 50	
Do. St. James'.....	50 00	
Do. St. John's, for Af. (part of Easter offering).....	20 00	
Metamora and Washington—From the Missionary and others.....	2 00	\$1 50

Kentucky.

Columbus—Christ Ch., for Af.	12 00	
Hickman—St. Paul's, for Af....	3 00	
Lexington—Christ Ch.....	15 00	
Louisville—Christ Ch., for Af.	44 50	
Do. St. Paul's.....	101 20	175 70

Michigan.

Flint—St. Paul's, for China...	22 00	
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Iowa.

Dubuque—St. John's.....	20 00	
Iowa City—Orphan's Home Miss. Soc.....	1 00	21 00

Oregon Territory.

Champony—Grace, Children's thank off'g for the C. Dove,	3 00	
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\$5,793 59

Amount previously acknowledged.....	36,515 42	
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Total since 1st Oct., 1857.... \$42,309 01

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